

Life of GLADSTONE,

By Bishop O. F. Whitney, in this Number.

Vol. I.

Charles Angerbaner
The Glory of God is Intelligence.

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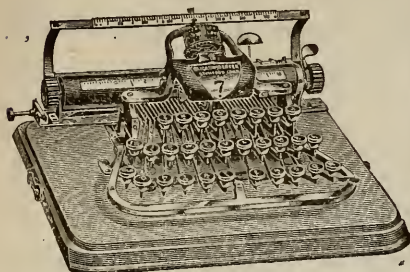
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JULY, 1898.

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GLADSTONE.

GLIMPSES OF HIS CHARACTER THROUGH HIS LIFE'S WORK.

BY BISHOP O. F. WHITNEY, AUTHOR OF THE HISTORY OF UTAH, ETC.

"Now is the stately column broke;
The beacon light is quenched in smoke;
The trumpet's silver voice is still;
The warder silent on the hill."

In the death of William Ewart Gladstone there passed from earth not only the greatest English statesman of the Victorian era, but also one of the most remarkable men of modern times. In an age that has produced so many great and remarkable men,—the laurel-crowned victors of war, science, art, philosophy and statecraft, not to mention social and religious reform,—this is saying much; but even a cursory study of the man and his motives, as reflected in the mirror of his life's work, shows that the subject merits the eulogy.

One of the signs of a truly great man is a cosmopolitan character and disposition. A man whose sympathies are not bounded by family, state, or national lines; whose heart goes out to all humanity; who is patriotic, loyal and loving to his

own, but can see good in others, and is interested in the progress and emancipation of the human race;—this is the truly great man, who must be good as well as great, must have a conscience as well as an intellect, and must be guided by principle in all that he says and does.

Such a man was William Ewart Gladstone, scholar, orator and statesman, but more than all, friend of the oppressed and benefactor to mankind; whose broad, luminous mind and philanthropic soul have shed upon the nineteenth century, not a blinding Napoleonic or Byronic glare—for his was not a meteoric genius—but a starlike, sunlike radiance that has warmed and cheered the hearts of millions of his fellow-men upon both hemispheres.

This great man was born in the city of Liverpool on the 29th of December, 1809. He was an Englishman only by birth. Both his parents were Scotch. The name Gladstone was formerly Gledstane, (literally Hawk-stone) and those bearing it dwelt in Lanarkshire, and were numbered among the Scottish nobility. The family estates gradually dwindled to nothing, and the Gladstones, or some of them—no longer a titled race—finally left their native land to try their fortunes elsewhere. John Gladstone, a man of great energy and ability, settled in Liverpool, where he became a merchant prince, a member of Parliament, and later on a baronet. Six children were the issue of his marriage, the third son being William E., the future statesman and Prime Minister. The eldest son, though he inherited his father's title and became Sir Thomas Gladstone, did not inherit that father's ability. The second son, Robertson, a man six feet seven inches high, while not the equal of his younger brother either in talent or education, was "a powerful and impressive speaker," a sort of rough-hewn model for the rising Cicero.

Sir John Gladstone gave his sons every opportunity for education that wealth and influence could command, and was especially careful to cultivate their reasoning powers, even in childhood. The home circle often took on the aspect of an amateur debating society, where each urchin was free to express his views upon this or that side of any question introduced for the purpose by the sire or some other member

of the household. To this early training the great orator undoubtedly owed much of his almost unexampled skill as a debater.

He received his first schooling at the vicarage of Seaforth, near Liverpool. At the age of eleven he was sent to Eton College, where he remained until 1827, when he studied under private tutors, preparatory to entering Oxford University.

At Eton his most intimate friend was Arthur Hallam, to whom Tennyson inscribed "*In Memoriam*." He loved the poets, and was continually quoting them, his special admiration among English bards being Wordsworth, with whom when a man he became acquainted, as also with Tennyson and Browning. Himself of a semi-poetic turn, he occasionally wrote verses, but they were not of a very high order. Gladstone was said to be "the prettiest little boy that ever went to Eton." He was also a very studious boy, and withal a very manly one. Profoundly religious, he would not countenance anything that savored of irreverence or mockery of sacred things, and though peaceably disposed would fight rather than see cruelty practiced, even in sport, upon human beings or dumb animals. Everywhere he was a defender of the oppressed. He opposed the custom of pig-torturing at Eton Fair on Ash Wednesday, and when bantered by his school fellows for championing the cause of the wretched porkers, "offered to write his reply in good round hand on their faces." It was the same instinct exercised on a higher plane, that led him in after years to espouse the cause of the down-trodden Irish, and the persecuted Neapolitans, Bulgarians and Armenians. Though serious, he was not always solemn; he had his seasons of jollity, and was a very entertaining companion; but all his merriment was wholesome and pure. An unchaste allusion, an obscene jest excited in him the deepest disgust. "Do you call that amusing? I call it devilish," he would say, when told a story depending for its point on anything low and depraved. He had a passion for acquiring information, and knew something of almost everything.

His predilections were literary and oratorical, but he was also very apt at mathematics. He distinguished himself in the debates of the "Eton Society," and in the editorship of

the "Eton Miscellany." One of his first addresses before that society was on the subject of "Popular Education." He was untiring at Greek and Latin, and during vacations studied mathematics. At Oxford he mastered Hebrew, and later on French and Italian. He also acquired some knowledge of German.

Though freely indulging in open-air exercise, he cared nothing for athletic games. He was fond of boating, and delighted in long and rapid walks, and in rambles through the woods, with or without a companion. He afterwards developed a liking for gymnastics.

It was in October, 1828, that Gladstone—then a youth of nineteen—entered Christchurch, one of a group of colleges forming the University of Oxford. The atmosphere of this famous institution was essentially aristocratic. Its general principles were devotion to the state church and to Toryism, as the political faith of the supporters of royal and ecclesiastical authority was called. Gladstone partook of the prevailing spirit. His mind, says his biographer, Justin McCarthy, was "a mirror of the general mind of Oxford—veneration for the past, love of tradition, romantic sentiment of reverence for the ancient institutions of the country; and yet a mind open to see the inevitable tendencies of the future." Oxford was termed "the training school for Prime Ministers," Christchurch alone having given several premiers to the British crown. Gladstone's first speech before the Oxford Union—a debating society of which he became Secretary and afterwards President—caused one of his fellows to predict that he would yet be Prime Minister of England. In the debates of the Union he defended Catholic emancipation, but opposed the removal of Jewish disabilities; argued against the immediate abolition of slavery, but favored its gradual extinction. He opposed nearly all the movements toward reform that were then being inaugurated and were looked upon, especially by the Tories, as well nigh revolutionary. Not content with the discipline afforded by the debating society, he founded the "Oxford Essay Club," called by his associates "The Weg," from the initials of its founder.

Gladstone studied hard for classical honors and divinity;

for he had a strong desire to enter the church; which had he done he would doubtless have shone there as a star of the first magnitude. He was abstemious and pious, though not ostentatiously so, and his example had a good effect upon his associates. Notwithstanding his strong desire to become a churchman, he dutifully yielded to the wishes of his father and sacrificed that inclination. His religious enthusiasm remained, however, and to the end of his days he was deeply interested in theological studies and controversies.

Gladstone entered upon his great political and Parliamentary career in the year 1832. It was an epoch of reform. Old things were passing away. All things were about to be made new. Invention was active; the powers of steam were already known; the miracles of electricity were waiting to be made manifest. Institutions that had survived their usefulness were crumbling. The iconoclast was abroad. Men's minds were restive; the times were rife with change; progress was on the wing, and emancipation was the watchword of the hour. The two great parties in English politics at this period were the Whigs and the Tories, afterwards called Liberals and Conservatives. The Whigs were the advocates of progress and reform; the Tories upheld the aristocracy and opposed changes in the existing order of things. Both parties were represented in Parliament, not only in the House of Commons, whose members were elected by the people, but in the House of Lords, whose members held their seats by right of title and heredity. The House of Commons, however, was the great battle-ground.

Gladstone's invitation to begin a Parliamentary career came from the Duke of Newcastle, one of a class styled by Macaulay "the stern and unbending Tories of that day." Not that there was anything particularly stern about the Duke, a good-natured, thick-headed sort of a man, who imagined the political opinions and acts of those living upon or near his estates to be his private property, and sought to control them accordingly. Alarmed at the reform movements in progress—one of which was a "Reform Bill" to abolish slavery, which still existed in certain of the British colonies; to do away with "rotten boroughs," "pocket boroughs," and

give the great middle classes and the middle class cities and towns the suffrage, with representation in Parliament—for up to this time merchants, tradespeople and artizans, unless land owners, could not vote—he was casting about for a suitable candidate for the constituency of Newark, one of the boroughs that he was said to “carry in his pocket.” Hearing from his son, Lord Lincoln, a college friend of Gladstone’s, of the latter’s ability and anti-reform ideas, the Duke eagerly accepted his son’s suggestion that the young man be sent for (he was then in Italy) and invited to stand as a candidate at the Newark election. The invitation was accepted, and Gladstone, victorious after a stubborn and passionate contest, took his seat in the House of Commons at the opening of the “Reformed Parliament.”

He was now twenty-two years of age, the possessor of a splendid physique, and a capacious, versatile, and well-stored mind. Handsome, hawklike features, pale face, dark hair, flashing eyes,—he was a striking personality, one that could not fail to attract attention in whatever society he moved.

The Reformed Parliament opened on the 20th of January, 1833. The most conspicuous figure in the House of Lords was the famous Duke of Wellington, the rock upon which Napoleon “foamed himself away” at Waterloo. Every inch a Tory, he was for the maintenance of the existing order of things, as against everything savoring of revolution or radical change. He would accept change if he had to, just as he would bow to the inevitable upon the battlefield and retreat in good order from a position no longer tenable; but, like Rolla the Peruvian, he would “seek no change.” He styled the Reform Bill—which Gladstone said proposed “a partial good with a melancholy preponderance of mischief”—as “a revolution by due process of law.” The two most prominent characters in the House of Commons were Sir Robert Peel and Daniel O’Connell. Peel was a great statesman and political leader, to whom even Wellington deferred; he had been a rank Tory, but was beginning to yield to the liberal tendencies of the times. O’Connell was a broad-minded, generous-hearted Irishman, having, as Gladstone

said, "a passion for philanthropy," but especially mindful of the interests of the Emerald Isle. For these two men—Peel and O'Connell—the young member from Newark conceived a strong friendship. Other notables in the House were the literary giants Macaulay and Bulwer. Disraeli had not yet appeared. Viscount Althorp was the Whig or Liberal leader in the Representative chamber, having with him a considerable majority. Opposed to these were the Tories, with whom Gladstone was numbered; a minority, but a compact and influential one, closely united under the leadership of the great Peel.

Gladstone made it a rule to maintain silence unless he had something to say. He would never talk for talk's sake. Consequently, when he did speak, he was always sure of a respectful and interested hearing. He had a marvelous flow of language. His style was animated, though somewhat diffuse and rhetorical, and in phrasing he was usually very happy. He could invest the dullest subject, even one of mere arithmetic, with an indescribable charm that held his hearers spell-bound. His reasoning was at times casuistic, and his explanations sometimes failed to explain, but generally his arguments were lucid, pointed and powerful.

His first important speech in Parliament was upon the slave question. His father was a slave-holder, and it was to defend him against an imputation of countenancing harsh dealings with the slaves upon his plantation at Demarara, in the West Indies, that he was drawn into his first discussion of the subject in the House of Commons. A few weeks later he spoke upon the general question. Slavery, he contended, was sanctioned by the scriptures, but it should be practiced humanely and morally. The slaves should be freed, but freed gradually, and not before they had been educated for self-mastery and citizenship. It was an interesting theme, but Gladstone, who afterwards admitted that his Oxford training had not impressed him with a due regard for the sacredness of individual liberty, was not upon the side of the question where his talents could shine most, and to which his poetic and philanthropic temperament would inevitably have taken him had his traditions not been in the way. His defense of his father

was well received, but his other speech made no particular impression.

It was about this time that the two future Parliamentary rivals, Gladstone and Disraeli, met in society. The latter, writing to his sister, said of Gladstone: "That young man has no future before him;" a prediction as strikingly false as that other prediction of Disraeli's was strikingly true, in which, after the ghastly failure of his own maiden effort at oratory in Parliament, he shouted defiantly above a storm of hisses, "The time *will* come when you will hear me!" Gladstone's first impression of Disraeli is not recorded. It is said, however, that in after years, when both men were in the prime of their powers, Gladstone, being asked who was the greatest living genius, answered without hesitation, "Disraeli." He admired his great rival's splendid abilities, but doubted, as did many others, his sincerity.

Gladstone's first office was Junior Lord of the Treasury, in a Tory ministry formed by Wellington and Peel after the blunt dismissal of the Whig ministry by the old king William the Fourth. He was soon promoted to Under Secretary for the Colonies, a far more important office, which he held until Peel resigned his place in the government.

An interval of rest from the cares of office—though not from the duties of a private member of Parliament—was wisely improved, as all Gladstone's leisure seems to have been, in study and wholesome recreation. At his bachelor chambers in Piccadilly, he gave *musicales*, in which he himself took part, "delighting his hearers with the cultivated beauty of his tenor voice." He studied law, devoured Homer and Dante, and read St. Augustine in twenty-two volumes.

Victoria now ascended the throne, and another great stride was taken in the cause of reform. Personal government came to an end; or if perpetuated it was in the Prime Minister rather than the monarch, who henceforth was to be little more than the sign of power in Great Britain. The Prime Minister reflected the monarch's policy, which was the policy of the majority in Parliament, and especially in the House of Commons. A new Parliament was convoked and in it William E. Gladstone took his accustomed seat. He

was now looked upon as a distinctly rising man. Without his consent he had been put up for Manchester, and defeated. With his consent he had been put up for Newark and again returned.

Meantime he had published his first book, "The State in its Relations to the Church." It created a great sensation and was attacked by Macaulay in one of his most famous essays. The author of the book had made a bold effort to prove that every state must have a conscience, and with the conscience, must profess a state religion. Macaulay defied anyone to explain how the state could have a conscience, wholly apart from the changing condition of things, and the new arrangements constantly demanded by new difficulties.

On the 25th of July, 1839, Gladstone's days of bachelorhood came to an end in his marriage with Miss Catharine Glynne, daughter of Lady Glynne, widow of Sir Stephen Richard Glynne, of Hawarden Castle, Flintshire, Wales. He had met the family the winter before in Italy, whither he had gone for his health, his eyesight having been injured by too much night reading. It proved a most happy and congenial union. Herbert Gladstone, one of several children born to the worthy pair, is a rising young English statesman. Stephen Gladstone, another son, is a minister of the Church of England. Hawarden Castle fell to Mrs. Gladstone on the death of her brother, Sir Stephen Glynne, and thus became the home of the Gladstone family.

In 1841 Mr. Gladstone became Vice-President of the Board of Trade and Master of the Mint, in Peel's ministry, formed after the defeat of the Liberals, who had got into deep water over finance. Finance was Gladstone's forte, and in the debates over the revised tariff of 1842—which he took the leading part in preparing—he shone conspicuously both as a financier and a debater.

In 1843 he rose to be a member of the cabinet, succeeding Lord Ripon as President of the Board of Trade, but soon resigned, for conscientious reasons, on a proposition being made by the government to increase the grant to the Catholic college of Maynooth. Upon mature consideration he voted for the grant as a private member of the House of Commons.

In the great Free Trade struggle of 1845—brought to a climax by the Irish famine—Gladstone, who had inspired Peel to make war upon the Corn Laws—the laws imposing a duty on imported breadstuffs—curiously enough took no part. The reason was that he had retired from the representation of the borough of Newark, (which was still controlled by the Duke of Newcastle, a staunch protectionist) and as the result was excluded from Parliament during the whole of the Free Trade controversy. His heart was in the movement, however, and he did as much as anyone for its triumph. Though not in Parliament, he was a member of the Peel cabinet at this period, holding the office of Colonial Secretary.

His next appearance in the House of Commons was in 1847, as a representative of his alma mater, the University of Oxford. Baron Rothschild, a Jew, had been elected at the same time for the City of London. Gladstone, reversing his former position, now advocated the admission of Jews to Parliament, and supported a successful resolution making them eligible to all places and functions for which Roman Catholics might lawfully be chosen. Thus the way was opened for Disraeli's Parliamentary career.

Gladstone was ever a pronounced opponent of what is known in politics as "Jingoism." He cared nothing for "a dazzling policy," however calculated to enhance British influence abroad, if it was not at the same time a policy of justice, of morality and Christianity. This was never more conspicuously shown than in the Greek embroglio over the claims of Don Pacifico, a Portuguese subject of Great Britain, for property losses sustained at the hands of an Athenian mob. The claims were extravagant and the Greek government declined to pay them, whereupon a British fleet, under orders from Lord Palmerston, Prime Minister, seized all Greek vessels in the harbor of Piræus, and thus gave great offence, not only to Greece, but to France and Russia, powers joined with England in a treaty to protect Greek independence. All Europe was in alarm at the prospect of war, and Parliament witnessed some stirring scenes in consequence. Gladstone, opposed by Palmerston, Disraeli and others in magnificent

speeches, carried all before him in a most eloquent and logical assault upon the action of the Liberal government toward the Kingdom of Greece. An amicable adjustment followed. Later, when a Tory ministry, in which Sir Edward Bulwer Lytton was Colonial Secretary, wanted a commissioner to visit the Ionian Islands, then under a British protectorate, and inquire into the grievances of the islanders, who were anxious to be annexed to Greece, Gladstone was selected as the most fitting person to be entrusted with such a mission.

But while not in sympathy with a policy that interfered unjustly in the affairs of other nations, neither would Gladstone countenance cruelty and wrong committed in any part of the earth. His Neapolitan Letters, protesting against inhumane treatment of state prisoners in the dungeons of Naples, and written as the result of a visit with his family to that country in the winter of 1850, furnish proof in point.

Though a staunch Church-of-Englander, he was always liberal to other religious faiths, and would never sanction or encourage the spirit of persecution. In Parliament he opposed the Ecclesiastical Titles Bill, forbidding the use of local titles by the Catholic clergy. He led the opposition purely as a question of public liberty. Said he, "If you tolerate the Catholic faith at all, you must allow it the use of whatever titles it sees fit to adopt." All remember his reply to the American Secretary of State, Mr. Evarts, who had asked him to assist in preventing Mormon converts, especially young English women, from emigrating to Utah. "I presume," said the Grand Old Man, "that the young people go there of their own accord." A humble and unlettered Mormon missionary, traveling in Great Britain, sent Mr. Gladstone some gospel tracts, requesting that he read them. The next mail brought from London a kind and courteous answer from the great statesman, acknowledging the receipt of the tracts and thanking the sender. It was his custom to treat everyone with courtesy, never arrogating to himself superiority over those with whom he came in contact.

It was the debates upon the Ecclesiastical Titles Bill that pushed Gladstone to the front as a great Parliamentary leader and at the same time rendered very prominent the man des-

tined to be his life-long antagonist, the only political foeman worthy of his steel—Benjamin Disraeli.

These men were curiously unlike each other in almost every respect. Nature seemed to have formed them for antagonists. Gladstone, the son of a wealthy baronet, had been thoroughly, classically educated, and given a seat in Parliament; Disraeli, the son of an obscure literary man, had received but “a scrambling education,” and had fought his way against great odds into the House of Commons. Gladstone was there for the good he could do his country; Disraeli, it was thought, for the good he could do himself. Beginning as a Tory, Gladstone changed into a Liberal and then into an extreme Liberal, or Radical. Beginning as a Radical, Disraeli changed into a Tory. The transformation in the former case was certainly due to conviction; in the latter it was believed to be purely for self interest. Gladstone was lucid and happy in statement, and in eloquence and reasoning irresistible; Disraeli was dull in ordinary statement, but when aroused was a whirlwind of invective, especially skillful in the use of sarcasm and epithets. Gladstone’s voice was high, penetrating, resonant and exquisitely modulated; Disraeli’s deep, powerful and monotonous. Gladstone was an eager and ever-ready conversationalist; Disraeli taciturn and often morose. Gladstone in his leisure wrote theological treatises and translated Greek and Latin odes; Disraeli dashed off political novels. Gladstone took little pains with his apparel; Disraeli dressed like a fop. Each was offered an earldom by the queen; Gladstone declined and Disraeli accepted the glittering bauble. Both men possessed genius, and of the two Disraeli’s mind was probably the brighter; but it hardly held its own against the capacious, well-stored, highly trained intellect of his adversary. Disraeli’s genius was dashing and brilliant, like a cavalry charge of Murat’s; Gladstone’s steady and strong, like the iron tramp of a Roman legion. In one thing only—and it was a great thing—their records ran parallel; publicly and privately their moral conduct was above reproach.

Such in brief were the two champions who now crossed swords upon the floor of the House of Commons and for

twenty-four years kept up that mighty duel of debate that has passed into history as the most remarkable tournament of argument and oratory known in Parliament since the days of Fox and Pitt. It virtually resolved itself into a struggle as to which of the two should be Prime Minister of England; a place predicted for Mr. Gladstone by his friends, and for Mr. Disraeli by himself. Disraeli secured it twice; Gladstone four times,—twice after Disraeli's death.

The contest between the rivals began with the elevation of Disraeli to the office of Chancellor of the Exchequer in 1852. He presented his budget—the Chancellor's exposition of financial policy—and Gladstone tore it to pieces. The debate upon it lasted all night; it being two o'clock in the morning when Disraeli closed his final speech, and Gladstone rose to reply. Both speeches were great, but Gladstone's, though unpremeditated, was the greater. Before it Disraeli's financial scheme melted into thin air. The Tory government crumbled to pieces, and was succeeded by a coalition government with Gladstone as Chancellor of the Exchequer.

He introduced his first budget April 18, 1853, and in a speech of five hours displayed to the full his wonderful powers as a financial statesman and Parliamentary debater. "The speech," says Mr. George Russell, "held the House spell-bound. Here was an orator who could apply all the resources of burnished rhetoric to the illustration of figures, who could make pippins and cheese interesting, and tea serious; who could sweep the widest horizon of the financial future and yet stop to bestow the minutest attention on the microcosm of penny stamps and post-horses." Since the days of Pitt nothing like it had been heard in Parliament.

Other political economists produced surpluses by putting taxes on; Gladstone by taking them off. Says William T. Stead: "He remitted more taxes than any Chancellor of the Exchequer before or since, and the result was a series of unexampled surpluses."

The disasters incident to the Crimean War told heavily against the Coalition Government, which went to pieces and was succeeded by another of like character, in which Glad-

stone was given his former place. He was recognized as "the inevitable and only Chancellor of the Exchequer." This was his first acceptance of office under a Whig leader—Lord Palmerston. He did not admire Palmerston, but was done with the Tories, who hated him as an apostate from anti-reform principles. He now began to be known as "the leader of the English democracy."

His attitude in favor of Secession, at the outbreak of our Civil War, was a great disappointment to the majority of Americans, and created some consternation among his friends and followers at home; for though the sympathies of the English aristocracy were generally with the South in the great struggle, the British democratic sentiment was almost entirely with the North. What was the surprise, therefore, when Gladstone, at a public meeting at Newcastle-on-Tyne, October 7, 1862, declared that Jefferson Davis "had made an army, had made a navy, and, more than that, had made a nation." Five years later he frankly acknowledged his error. His sympathies, he said, had always been with the whole American people, and he had always contended that it was best for British interests that the Union should be kept entire; but he had imbibed conscientiously, if erroneously, an opinion that the North would be happier without the South than with it, and that the negroes would be much nearer to emancipation under a Southern government than under the old system of the Union, which appeared to him to place the whole power of the North at the command of the slave-holding interests of the South.

When the time came for Great Britain to pay the Alabama claims, for damages done to American commerce by Confederate privateers fitted out in British ports, Gladstone showed himself the friend of the United States and the lover of peace and justice that all knew him to be. It was mainly through his influence, (he being then Prime Minister), that arbitration was resorted to for the settlement of those claims, and a costly and terrible war between the two great Anglo-Saxon nations averted. He was abused by the Jingoites for "knuckling down to the Yankees," but his conscience told him that he was right, and no one now disputes it.

He never asked himself, when confronted by a duty, will this make me popular or unpopular? Is it right or wrong, was all he wanted to know in relation to any step that he was called upon to take. If he felt it to be right, he took it regardless of consequences.

Gladstone, once an anti-reform advocate, "the hope of the stern and unbending Tories" (as Macaulay styled him) became more and more a reformer, an iconoclast of the cherished traditions of Toryism; a hewer down of dried up trees growing in and blocking up the path of progress. "Just like Gladstone,"—said a political enemy on learning that his favorite outdoor pastime was felling trees in the forest of Hawarden—"always chopping down something that he cannot cause to grow again." His object in chopping down Tory traditions, however, was not to lay waste, not to make desolate, but to clear the ground of dead and useless timber and prepare the way for newer and better growths.

Among his most notable reforms were the abolition of the duty on paper, which had prevented the establishment of cheap newspapers for the education of the masses; the substitution of the ballot box for open voting; and the abolition of the purchase of commissions in the army, a reform effected by the Queen upon his advice as Prime Minister.

Among the measures that he opposed was the Divorce Bill, making divorce, hitherto "a luxury of the rich," (to quote the language of its advocates), cheaper and easier to obtain. Gladstone contended that marriage was a mystery of the Christian religion, and divorce immoral and contrary to the law of God. The bill passed, but not before he had pointed out, as a fundamental injustice, that part of it which would entitle the husband to a divorce from an unfaithful wife for a single act of infidelity, but would not entitle the wife to a divorce unless the husband had been physically cruel as well as morally unfaithful. The reclamation of fallen women, it may be added, was a subject that lay near to this good and great man's heart.

In 1866 he declared for popular suffrage, proposing to extend the franchise to "the better conditioned among the working classes." He was opposed by Disraeli and Sir

Robert Lowe and the measure defeated, but Gladstone hopefully predicted the eventual triumph of the great principle involved. "You cannot fight against the future," said he, "time is on our side." The Tories now took the government. No sooner were they in power than Disraeli, their leader in the House, proposed to "pile Pelion on Ossa," in other words, to extend the suffrage much lower than Mr. Gladstone had proposed. The latter supported the measure and it was victorious. Disraeli now became Prime Minister, and it was regarded as certain that the next defeat of the Tories would elevate Gladstone to the same high seat of power.

That defeat and elevation came sooner than expected. Gladstone, in 1865, had broken with his Oxford constituency on the question of the Irish State Church, a branch of the Church of England, which though the whole population of Ireland was taxed for its support, ministered to but one-eighth or one-ninth of that population, the vast majority of whom were Roman Catholics. Protesting against this injustice, he retired from the representation of Oxford, and was next sent to Parliament from South Lancashire. On the 30th of March, 1868, he gave notice of a series of resolutions condemning the existence of the Irish Church as a state institution. These resolutions were carried by a large majority. Disraeli dissolved Parliament and "appealed to the country," and the country stood by Gladstone. Defeated in South Lancashire, but elected from Greenwich, he now succeeded Disraeli as Prime Minister of England.

He next undertook to reform the land system of Ireland, a system condemned, says Mr. McCarthy, by every civilized nation in the world. Ireland being almost entirely an agricultural country, the demand for land was in most cases a demand for the first necessity of life. Hence the landlords had it almost all their own way. "Pay what the landlord asks or go out of the farm and starve," expressed the situation. The tenant took the farm in "a prairie condition," and converted some patch of worthless bog into a farm capable of growing food for his family—then the landlord would raise the rent because of the improvements the tenant had made. The tenant complained, and was turned out,

and the land let to a higher bidder. Gladstone, in 1870, introduced a bill securing the Irish tenant in his holding so long as he paid the rent agreed upon and making him a sharer in the improvements that he had made. The passage of this bill was the opening of a new era for Ireland.

Less fortunate was the great reformer in his effort to settle the Irish University question. Failing, he resigned, but as no one cared to take the Premiership, (Disraeli declining it because his party was not in power), he reluctantly returned and held on until January, 1874. In the elections following the dissolution of Parliament, the country, tired of reforms, gave the government to Disraeli and the Conservatives.

Gladstone now went into retirement, resigning the leadership of the Liberal Party, and devoting himself to his books and to theological controversies, notably with Cardinals Newman and Manning.

But it was not for long. Disraeli's popularity began to wane. His daring diplomatic seizure of Cyprus, while it pleased the Jingoites, displeased the majority of his countrymen, and his inaction at home, so different from Gladstone's ceaseless activity—created considerable dissatisfaction. His attitude on the Bulgarian atrocities was simply suicidal. These atrocities, disbelieved and made light of by Disraeli, aroused all England to a fever of agitation against the Turks, and Gladstone, coming out of retirement, put himself at the head of the agitation. The Conservatives, challenged by the Liberals, hazarded an election, and were completely overthrown, their opponents securing in the House of Commons the magnificent majority of one hundred and twenty. Gladstone took his seat as a member from Midlothian. Disraeli accepted defeat and the title of Earl Beaconsfield almost simultaneously, and on the 11th of August, 1876, passed into the House of Lords, closing his brilliant political career. Gladstone, who had declined an earldom, resumed simultaneously the leadership of the Liberal Party and the helm of government, becoming for the second time Prime Minister.

He had inherited a world of trouble. The Irish, Egyptian, and Transvaal questions all confronted him, each bristling like an angry porcupine. Parnell's imprisonment and

the Coercion Acts—the latter resulting from the Phoenix Park murders—alienated from him the sympathies of the Irish people; while the bombardment of Alexandria and the occupation of Egypt—wearing, as was said, “an unpleasant and close resemblance to the antics of Lord Beaconsfield”—caused many of his own followers to complain. The death of General Gordon at Khartoum was unjustly laid at his doors. Added to this, the Premier’s brave, just and honorable concession to the Boers in South Africa, restoring the Transvaal Republic, which British jingoism had attempted to overthrow, counted against him with those of his countrymen who thought British prestige would suffer from that concession. The one great domestic work of the administration was the passing of the Franchise Bill, recasting the Parliamentary constituencies and extending the suffrage.

It was the writer’s good fortune about this time to see Gladstone; once when politely lifting his hat to a surging, cheering throng that parted to allow his barouche to roll through the gates of Westminster Hall, and once upon the floor of the House of Commons. He was an old man, but almost as active as ever, and the readiness and fluency with which he met and parried every thrust made in his direction, answering questions almost before they were asked, and dealing the most dexterous blows in return, was beautiful and wonderful to behold. “The People’s William,” they now called him; probably from that episode in which he incurred the Queen’s displeasure by retorting, when she asked him if he was aware that he was speaking to the Queen of England, “Is Your Majesty aware that you are speaking to the People of England?” Though still active, age and hard work were beginning to tell upon him. At the close of 1884 he retired from office well-nigh prostrate from toil and care.

In February, 1886, having succeeded Lord Salisbury as premier, Gladstone brought forward his first measure of Home Rule for Ireland. It proposed to leave to Irishmen the management of their own affairs in a Dublin Parliament, and to have no Irish representatives in the Imperial Parliament at Westminster. The Liberal Party split upon a proposition that would tax Ireland without Ireland’s consent, and leave

nobody in the Imperial Parliament to look after the interests of Irishmen living in Great Britain. Bright, Chamberlain and others seceded, and the faction calling themselves "Unionists" joined with the Conservatives and defeated the measure. Gladstone bore no ill-will on account of this defection, much as it pained him to part company with his old friend John Bright. Like all men truly great, he was magnanimous, and as a Christian forgave even his enemies.

In February, 1893, Gladstone—for the fourth time Prime Minister—presented his second measure for Home Rule. Ireland was now to have, in addition to the Dublin Parliament, eighty members in the Imperial House of Commons, but these members were not to vote on any measure exclusively affecting Great Britain. This measure passed the Commons, but was rejected by the Lords. Gladstone's last speech in Parliament, March 1, 1894, was an emphatic protest against this obstructive action of the Hereditary Chamber. For some reason the matter was pressed no further. The aged premier once more resigned, passing out of Parliamentary life, as a few years later out of earthly life, without witnessing what he so ardently longed to see—the political emancipation of Ireland.

His closing years were devoted to literary and controversial labors, his last book being a treatise on Butler's "Analogy of Religion," and his last theological epistle a statement on the advisability of a closer union among Christian churches, answering a letter from the Pope of Rome to the English people on the same subject. His clarion protest against the Armenian massacres rang out as a thrilling reminder of the time when, as the *Coeur de Leon* of his age, full panoplied at the front of militant Christendom, he stood with the uplifted battle-axe of an empire's power protesting against like atrocities in Bulgaria.

In the summer of 1897, while the whole British Empire was celebrating the sixtieth anniversary of Queen Victoria's coronation—the Diamond Jubilee of her reign—the great statesman who had wrought so mightily to render that reign illustrious, was slowly succumbing to the disease that was destined to terminate his mortal life. He died at Hawarden

Castle on Thursday, May 19, 1898, at five o'clock a. m. As the morning came in, his great soul went out,—perhaps to meet it and usher it into the world, which his own light, his own genius had done so much to illumine. His remains, followed by a nation's nobility, titled and untitled, were entombed in Westminster Abbey, beside those of his old antagonist, the Earl of Beaconsfield.

From the foregoing sketch of his life and character, it will be seen that William Ewart Gladstone was indeed a friend of the oppressed, a benefactor to mankind. He was an emancipator, an apostle of liberty. Much has been said of inconsistency, of changeability in his career. Such charges are easily brought, and easily made to appear plausible against any man who is progressive, who is conscientious, and possessed of the courage of his convictions. This man was a beacon-light of progress and reform. That implies change, and he was changeful; not in a fickle, but in a progressive sense. Change in him, which was always due to conviction, meant growth and improvement. He was always "struggling towards the light." Generally his intuitions were true, but he sometimes made mistakes. He was not afraid to own it, and was willing and anxious to correct them. Only the truly brave do this. Many, physically courageous, are too cowardly to confess themselves in error. Such was not the case with Gladstone. Firm, but not immovable, when it was right that he should be moved, he was in no sense a "Bourbon" except in the sense that he never forgot anything. He was ever learning and ever coming to a knowledge of the truth. He thought less of a reputation for consistency—a consistency that means once wrong stay wrong—than of the approval of his conscience, which became more and more enlightened as he advanced, until like a conquering king it dragged tradition captive at its chariot wheels. He was what John Bright named him, "The Grand Old Man;" and of him it may be said, as it was said of that other uncrowned monarch—England's great Lord Protector:

"He lived to make his simple oaken chair
More terrible and grandly beautiful,
More full of majesty than any throne,
Before or after, of a British king "

SEEING THE MIDNIGHT SUN.

BY NEPHI ANDERSON, AUTHOR OF "A DAUGHTER OF THE NORTH,"
"ADDED UPON," ETC.

I had read many graphic descriptions of the Midnight Sun—how the "round red orb glowed like a coal in the North," how it tinged the earth and sea and sky with color; how that it was something weird and wonderful; and I therefore expected it to be the sight of all sights in that northern land of wonders.

In our journey across Norway by the slow-going railroad train, the days, already long, had grown longer, until at Trondhjem the darkest part of the night was just a gray shadow; and then as we steamed on through the fjords and by the islands of that strangely rugged coast, the mornings and the evenings of the lengthening days met in one continuous duration of light. The change came so unobtrusively, so naturally, that the wonder of it was not apparent to us. After passing the Arctic circle, we might have seen the sun at midnight if we had kept a close watch on the sky and moving clouds, but our ardor had so cooled that we did not think it worth while to keep our sleepy eyes from closing.

It was now the night of the third of July. We had landed at Tromsø a few days before. We had seen the sights of this metropolis of the north, and had been up at all hours of the day, but we had not yet seen the midnight sun. Now we concluded to gaze upon its shining face.

Brother Hansen, under whose hospitable roof we were always welcome, said he would go with us as our guide into the mysteries of *Midnatsolen*; so his leathern apron was laid aside

and the row of wooden shoe pegs terminated half way round the sole. Brother Hansen shook himself free from the leather scrapings, and was ready.

The city was unusually wakeful that night. The weather was beautiful—not a cloud was to be seen. Throngs of people promenaded the streets; the wharves were crowded; and the sound was alive with boatloads of pleasure seekers. The sun shone bright and warm from the northwest and all nature revelled in its blessed rays.

As we walked up the hillside above the city, our delight increased. The grass was soft and green and scattered among it were great bunches of wild flowers of red and yellow and blue. The birches were out in full leaf, their white trunks gleaming boldly from out the universal green. The air was full of a delicious wild odor which reminded me of the wildernesses of the Wasatch in far-off Utah.

We made our way to the crest of the small island upon which Tromsøe is situated. From this elevation we could see a shining band of water on all sides. The high mountains of the mainland to the east were yet half covered with snow, and around the other sides were the lower islands which protected us from the wild waves of the Arctic ocean. The red-roofed city nestled at our feet, while above it nearly at the summit of the hill lay the quieter city of the dead. Brother Hansen pointed out to us a huge cross which marked the Catholic cemetery. Since that time Brother Hansen has moved from the turmoil of the lower city and now rests in peace under the green turf on the hill; and the shadows of that great cross as it moves around the complete circle of its dial touches his grave once in the twenty-four hours of the long summer day.

We were soon to see the Midnight Sun. It was nearing twelve o'clock. I had my watch out, and my pencil and note book were ready to chronicle the wonderful event on the exact moment of its occurrence. This was our first glimpse of the wonderful orb; perhaps it would be the last, and we must make the most of it. The hands of the watch crept slowly on to twelve. We all stood in a sort of awe. Everything was still and nature was asleep—yet it was broad,

bright day. Slowly, slowly the minutes ticked, and then it was midnight!

Then we looked at the sun. There it was in the north about as if it were half an hour above the horizon. It sailed on quietly about its business. It cut no capers for us. It did not turn yellow nor green nor red. It did not color the sea; not even the snow-capped mountains were tinged. At midnight it reached its lowest point and then it began to ascend into the northeastern sky. It was so bright that it pained our eyes to look at it, though there was very little heat in its rays. Yes, it must be the same sun that we had seen all our days at home. We could see no difference and it was somewhat disappointing.

Hark! From below comes strains of music. A boat-load of musicians are rowing out to a steamer in the harbor. How their instruments glisten in the sun! See! up the tallest mast floats a speck of color, and as the breeze unfurls it, we see it is the stars and stripes. On board is a company of American tourists on their way to the North Cape. And then of course—it is the Fourth of July! The midnight sun and the glorious Fourth together! Why, it is quite grand after all, and as we turn to go down the hill we give three rousing cheers in honor of the day and time.

THE BOOK OF MORMON AND THE SPAULDING MANUSCRIPT.

BY SEYMOUR B. YOUNG, OF THE FIRST COUNCIL OF THE SEVENTY.

The following article appeared in the *Boston Herald* of July 18th, 1897:

The appearance of the Book of Mormon awakens in the memory of certain persons, who heard chapters read by the author of a work called the Manuscript Found, and detected an extraordinary resemblance between the two.

The well attested fact was revealed that about 20 years before Smith made his discovery, an highly educated clergyman of Cherry Valley, New York, married and with his wife settled at Salem, Ohio, where, his health giving way, he was obliged to leave work as a preacher.

He was deeply interested in the theory then much discussed that the North American Indians were descendents of the lost tribes of Israel, especially as in the vicinity of New Salem were many mounds erected by the early settlers of the country, and he conceived the idea of writing a kind of a religious novel, having that theory as its basis.

He therefore devoted the leisure of three years to the preparation of the work, which was written in the quaint style of language to be found in King James' authorized version of the English scriptures.

In order to give it the antique character claimed for it, it was entitled the Manuscript Found, and in the preface, was said to have been made from a record made by one of the lost nations and recovered from the earth where ages before it had been deposited by Moroni, the son of Mormon, the prophet in the manuscript, and in it was given most of the pretended history found in the Book of Mormon, and there is unquestionable testimony that the author read many chapters of it to his wife and neighbors as early as 1813.

The possession of the manuscript by Smith and Rigdon is as clearly proved as the strongest circumstantial evidence can establish a fact.

During the early years following the organization of the

Church of Jesus Christ of Latter-day Saints, April 6th, 1830, there was one man who received some notoriety. That man was Solomon Spaulding. Although several years dead, his writings known as "The Manuscript Story" brought him, for the time, some local fame. Solomon Spaulding, the gentleman above referred to, lived during the latter part of the 18th and beginning of the 19th centuries. His death occurred about the year 1816. A few years prior to his death his mind seemed to run on ancient and archaic subjects, and under the influence of these thoughts he wrote what he himself designated, "Manuscript Story;"—as a short history of the ancestors of the American Indians, which in his romance he represents as having deciphered from ancient characters, found on rolls of parchment which he had discovered in a stone cave, in an excavation near his home on Coneaugh Creek, Ashtabula County, Penn. With the parchment were Indian bows and arrows and other relics. At his death he left this romantic, or historic production, in possession of his widow. In 1834, nearly five years after the publication of the Book of Mormon, an apostate, by the name of D. P. Hurlburt, learned of the existence of this "Manuscript Story" by Mr. Spaulding, and conceived the idea of publishing it in connection with a book that he was about to issue as an expose of Mormonism, under the title, "Mormonism Unveiled." The contents of this volume were to be dedicated entirely to statements in opposition to the divinity of the mission of the Prophet Joseph, and also against the truth of the Book of Mormon. Mr. Hurlburt, therefore, visited the widow Spaulding and requested the loan of her husband's manuscript, stating to her that he wished to make it a part of the book he was about to publish in opposition to the Mormon Church; and as he expected to make it appear that the "Manuscript Story," written by her husband, was the origin of the Book of Mormon, he was convinced that a ready sale would be found for the book, and that the manuscript would contribute to that ready sale, and he would share with her the profits emanating therefrom. Mr. Hurlburt obtained possession of the manuscript, and in connection with E. D. Howe & Co., with whom he had contracted for the publication of "Mormonism

Unveiled," examined the Spaulding production, but not finding it to resemble, in any particular, the Book of Mormon, they suppressed it, and Mr. Hurlburt informed Mrs. Spaulding that her husband's manuscript had been destroyed in a fire which had recently occurred in the Painesville printing office, where the document was deposited, awaiting publication.*

Although an agreement of copartnership was entered into between D. P. Hurlburt and the Howe Publishing Co., of Painesville, Ohio, the Messrs. Howe soon learned of the unreliable character of Mr. Hurlburt, and shook him off entirely, and they themselves continued in the disreputable labor of manufacturing falsehoods concerning the Mormon Church and the Book of Mormon in particular, and finally published the volume, "Mormonism Unveiled," retaining all the falsehoods that Hurlburt had been the author of, but discarding the author. In this volume Mr. Howe tried to make it appear that the Spaulding story or "Manuscript Found" was indeed the original from which the Book of Mormon was written; but instead of publishing "Manuscript Found," thus enabling the public to judge regarding its similarity to the Book of Mormon, Mr. Howe procured affidavits from apostates and bitter enemies of the Mormon Church, who stated that they were witnesses to the fact that the two books were identical. Among the statements sent forth by the authors of "Mormonism Unveiled" were the following: Sidney Rigdon, who had formerly resided at Pittsburg where Mrs. Spaulding had lived for a short time, had procured the dead clergyman's production from Lambdin and Patterson, printers of that city, and had enlarged and amplified the original, and with the help and cunning of Joseph Smith, the Mormon Prophet, added the religious portions, and palmed it off on the public as an ancient and inspired record. This false and insinuating statement found many believers, and even to this day among non-Mormons generally, is accepted as authentic and reliable.

*The manuscript was not destroyed at that time, however, nor at any time subsequent, but was providentially preserved until fifty years later, when it was brought forth through the efforts of President Joseph F. Smith, after its long seclusion, and published by the *Deseret News* Company, in 1886. It is a pamphlet of 113 pages.

Now, let me here state, in regard to the associations of Joseph Smith and Sidney Rigdon, that these two men never met until some time after the translation of the Book of Mormon, and not until 3,000 copies of the same had been published, and distributed. Sidney Rigdon himself states that he was converted to the principles of Mormonism by reading the Book of Mormon, and at the same time he became convinced of the divinity of the record and of the divine mission of its translator.

In the year 1884, fifty years after the alleged destruction of the Spaulding manuscript, Mr. Jas. H. Fairchild, president of the Oberlin College—one of the most prominent institutions of learning in the state of Ohio—spent his summer vacation at Honolulu, in the Sandwich Islands. Here he met an old friend, formerly the publisher of the *Painesville Telegraph*—Mr. L. L. Rice, who had taken up his abode in Honolulu, with his daughter and son-in-law, Mrs. and Mr. Whitney. On the occasion of a visit to Mr. Rice, President Fairchild suggested to him that he look through his numerous papers, thinking that he might find some anti-slavery documents that might be of some historic value.

The search began and ere long their attention was attracted to a good sized squarely folded package of papers tied securely together with an old-fashioned tow string. The following descriptive sentence was written on the outside covering of the package: "Manuscript Story—Conneaut Creek."* The title of the paper struck these gentlemen with amazement, and they finally concluded that this was the very manuscript which was supposed to be the origin of the Book of Mormon; and with this belief, though Mr. Fairchild and Mr. Rice, being more honest than others who had come to the same conclusion, sent to the Mormon missionary headquarters for a Book of Mormon, and with the help of Mr. Whitney and also of a Mr. Bishop, a very influential gentleman residing at Honolulu at that time, began the reading of the Book of Mormon on the "Manuscript Story" of

*The following was also endorsed on the wrapping:

THE WRITINGS OF SOLOMON SPAULDING, PROVED BY ARON WRIGHT, OLIVER SMITH, JOHN MILLER, AND OTHERS. THE TESTIMONIES OF THE ABOVE GENTLEMEN ARE NOW IN MY POSSESSION. D. P. HURLBURT.—EDITORS.

Solomon Spaulding, and continued the same until they had read and carefully compared them from beginning to end; and they then and there came to the conclusion, and so stated, that the two productions were entirely unlike. Mr. Rice, although loathe to part with the old manuscript, gave it to President Fairchild, only reserving the original long enough to have it copied word for word, and line for line, bad spelling and bad grammar included. President Fairchild brought the manuscript of Solomon Spaulding home with him, and deposited it among the relics of Oberlin College, Ohio—where it now is—and with it the following statement:

"The Story of the Origin of the Book of Mormon in the Traditional Manuscript of Solomon Spaulding, will probably have to be relinquished. Mr. Rice, myself and others, compared it (the Spaulding manuscript) with the Book of Mormon, and could detect no resemblance between the two, either in general or detail. There seems to be no name nor incident common to the two. The solemn style of the Book of Mormon, in imitation of the English Scriptures, does not appear in the manuscript. Some other explanation of the origin of the Book of Mormon will have to be found if any explanation of its origin is necessary."

Mr. Rice could only account for his having come into possession of the Spaulding Manuscript in that it was among the old papers and other property which he had purchased with the Painesville printing office. The manuscript had evidently lain in this office since D. P. Hurlburt deposited it there in the year 1834. President Fairchild, evidently desirous that the truth should be widely known in regard to his conclusions concerning the two productions, published in the *New York Observer*, of February 5th, 1885, a facsimile of his statement above given. This statement in the *New York Observer* attracted the attention of President George Reynolds, soon after its publication, and he clipped it from the paper and mailed it in a letter to President Joseph F. Smith, at Honolulu, who was at that time on his third mission to the Sandwich Islands. President Joseph F. called upon Mr. Rice, and after much persuasion, won the consent of that gentleman to a loan of the copy which Mr. Rice had made of the Manuscript Story, with the promise from President Smith that he would publish the same in book form,

and would return the copy to Mr. Rice after the publication, and with it, twenty-five copies of the book. This contract was sacredly kept by President Smith; for he immediately forwarded the manuscript to the Deseret News Publishing Co., and they at his request, published a small edition of it. This pamphlet, the exact wording of the Spaulding Manuscript Story, is now on sale at the Deseret News office at Salt Lake City.

The testimony of Mr. Fairchild and his confreres, coming as it does from men who are not believers in anything pertaining to Mormonism, is the kind of evidence the world is bound to accept. Their testimony on this matter, they being unbelievers in the sacredness of the Book of Mormon, cannot be controverted; and stands as a complete refutation of the slanderous reports of Hurlburt, Howe and others, that the Solomon Spaulding Manuscript was the source from whence came the Book of Mormon. In addition to this we have the testimony of tens of thousands of believers in the Gospel of Jesus Christ, devout followers of the Prophet Joseph, all uniting in testimony of the truth of the Book of Mormon. And now I will close this writing by adding my humble testimony to the divinity of that book; and I testify to all the world that I know of its truth, and proclaim to all the divine mission of the Prophet Joseph Smith.

PASSION WEEK.

FRIDAY, THE FIFTEENTH OF NISAN.

(April 7th.)

INCLUDING PART OF THE EVE OF IT.

“When they had sung a hymn,” which perhaps means they had sung the second part of the hallel, or song of praise, which consisted of Psalms CXV.-CXVIII., the former part (Psalms CXIII., CXIV) having been sung at an earlier part of the supper, they went out into the Mount of Olives. They came to a place called Gethsemane, (*oil press*), and it is probable that the place now pointed out to travelers is the real scene of that which followed, and even that its huge olive trees are the legitimate successors of those which were there when Jesus visited it. A moment of terrible agony is approaching, of which all the Apostles need not be spectators, for he thinks of them and wishes to spare them this addition to their sorrows. So he takes only his three proved companions, Peter, James and John, and passes with them farther into the garden, leaving the rest seated, probably near the entrance. No pen can attempt to describe what passed that night in that secluded spot. He tells them, “My soul is exceeding sorrowful, even unto death; tarry ye here and watch with me,” and then leaving even the three he goes even further, and in solitude wrestles with an inconceivable trial. The words of Mark are still more expressive, “he began to be sore amazed and to be very heavy” (Mark XIV: 33). The former word means that he was struck with a great dread; not from the fear of physical suffering, however ex-

cruciating, we may well believe, but from the contact with the sins of the world, of which, in some inconceivable way, he here felt the bitterness and the weight. He did not merely contemplate them, but bear and feel them. It is impossible to explain this scene in Gethsemane in any other way. If it were merely the fear of the terrors of death that overcame him, then the martyr Stephen and many others would surpass him in constancy. But when he says, "Abba, Father, all things are possible unto thee; take away this cup from me; nevertheless not what I will but what thou wilt" (Mark), the cup was filled with a far bitterer portion than death: it was flavored with the poison of the sins of all mankind against its God. Whilst the sinless Son is thus carried two ways by the present horror and the strong determination to do the Father's will, the disciples have sunk to sleep. It was in search of consolation that he came back to them. The disciple who had been so ready to ask, "Why can not I follow thee now?" must hear another question that rebukes his former confidence—"Couldst thou not watch one hour?"

A second time he departs and wrestles in prayer with the Father; but although the words he utters are almost the same (Mark says "the same"), he no longer asks that the "cup may not pass away from me except I drink it. Thy will be done" (Matt). A second time he returns and finds them sleeping. The same scene is repeated yet a third time; and then all is concluded. Henceforth they may sleep and take their rest; never more shall they be asked to watch one hour with Jesus, for his ministry in the flesh is at an end. "The hour is at hand, and the Son of Man is betrayed into the hands of sinners" (Matt). The prayer of Jesus in this place has always been regarded, and with great reason, as of great weight against the monothelite heresy. It expresses the natural shrinking of the human will from a horror which the divine nature has admitted into it, yet without sin. Never does he say, "I will flee;" he says, "If it be possible;" and leaves that to the decision of the Father. That horror and dread arose from the spectacle of human sin; from the bearing the weight and guilt of human sin as about to make atonement for it; and from a conflict with the powers of darkness. Thus

this scene is in complete contrast to the Transfiguration. The same companions witnessed both, but there there was peace and glory and honor, for the sinless Son of God; here fear and conflict; there God bore testimony to him; here Satan for the last time tempted him.

Judas now appeared to complete his work. In the doubtful light of torches, a kiss from him was the sign to the officers whom they should take. Peter, whose *name* is first given in John's gospel, drew a sword and smote a servant of the high priest and cut off his ear; but the Lord refused such succor, and healed the wounded man (Malchus). He treated the seizure as a step in the fulfillment of the prophecies about him and resisted it not. All the disciples forsook him and fled (Matt. XXVI: 47-56; Mark XIV: 43-52; Luke XXII: 47-53; John XVIII: 2-12).

There is some difficulty in arranging the events that immediately follow, so as to embrace all the four accounts. On the capture of Jesus he was first taken to the house of Annas, the father-in-law of Caiaphas, the high priest. It has been argued that Annas has been called, conjointly with Caiaphas, the high priest, he must have held some actual office in connection with the priesthood, and Lightfoot holds that he was the vicar or deputy of the high priest, and Selden that he was president of the Sanhedrim, but this is uncertain. It might appear from the course of John's narrative that the examination of our Lord, and the first denial of Peter took place in the house of Annas (John XVIII: 13-14), but the twenty-fourth verse is retrospective.—“Now Annas had sent him bound unto Caiaphas the high priest; and probably *all* that occurred after verse fourteen took place not at the house of Annas, but at that of Caiaphas. It is not likely that Peter gained admittance to two houses in which two separate judicial examinations took place with which he had nothing ostensibly to do, and this would be forced on us if we assumed that John described what took place before Annas, and the other evangelists what took place before Caiaphas. The house of the high priest consisted, probably, like other eastern houses, of an open central court with chambers around it. Into this court a gate admitted them, at which a woman stood

to open. Peter, who had fled like the rest from the side of Jesus, followed afar off with another disciple, probably John, and the latter procured his admittance into the court of the high priest's house. As he passed in, the lamp of the portress threw its light on his face and she took note of him; and afterwards, at the fire which had been lighted, she put the question to him, "Art not thou also one of this man's disciples?" (John). All the zeal and boldness of Peter seems to have deserted him. This was indeed a time of great spiritual weakness and depression, and the power of darkness had gained an influence over the apostle's mind. He had come as in secret; he is determined so to remain, and he denies his Master. Feeling now the danger of his position, he went out into the porch, and there someone, or taking all the accounts, probably several persons, asked him the question a second time, and he denied more strongly. About an hour after, when he had returned into the court, the same question was put to him a third time with the same result. Then the cock crew; and Jesus, who was in sight, probably in some open room communicating with the court, "turned and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, "Before the cock crow thou shalt deny me thrice." And Peter went out and wept bitterly (Luke). Let no man who can not fathom the utter perplexity and distress of such a time presume to judge the zealous disciple hardly. He trusted too much to his strength; he did not enter into the full meaning of the words, "Watch and pray lest ye enter into temptation." Self-confidence betrayed him into a great sin; and the most merciful Lord restored him after it. "Let him that thinketh he standeth, take heed lest he fall." (I Cor. X: 12; Matt. XXVI: 57, 58, 69-75; Mark XIV: 53, 54, 66-72; Luke XXII: 54-62; John XVIII: 13-18, 24-27).

The first interrogatory to which our Lord was subject (John XVIII: 19-24) was addressed to him by Caiaphas, probably before the Sanhedrim had time to assemble. It was the question of an inquisitive person who had an important criminal in his presence, rather than a formal examination. The Lord's refusal to answer is thus explained and justified.

When the regular proceedings begin he is ready to answer. A servant of the high-priest, knowing that he should thereby please his master, smote the cheek of the Son of God with the palm of his hand. But this was only the beginning of horrors. At the dawn of the day the Sanhedrim, summoned by the high-priest in the course of the night, assembled and brought their band of false witnesses, whom they must have had ready before. These gave their testimony (See Psalm XXVII: 12), but even before this unjust tribunal it could not stand, it was so full of contradictions. At last two false witnesses came, and their testimony was very much like the truth. They deposed that he had said, "I will destroy this temple that is made with hands, and within three days I will build another made without hands" (Mark XIV: 58). The perversion is slight but important; for Jesus did not say that *he* would destroy (John II: 19), which was just the point that would irritate the Jews. Even these two fell into contradictions. The high-priest now, with a solemn adjuration, asks him whether he is Christ the Son of God. He answers that he is, and foretells his return in glory and power at the last day. This is enough for their purpose. They pronounce him guilty of a crime for which death should be the punishment. It appears that the council was now suspended or broken up; for Jesus is delivered over to the brutal violence of the people, which could not have occurred while the supreme court of the Jews was sitting.

The prophets had foretold this violence (Is. I: 6), and also the meekness with which it would be borne (Is. LIII: 7). And yet this "lamb led to the slaughter," knew that it was he that should judge the world, including every one of his persecutors. The Sanhedrim had been within the range of its duties in taking cognizance of all who claimed to be prophets. If the question put to Jesus had been merely, "Art thou the Messiah?" this council should have gone into the question of his right to the title and decided upon the evidence. But the question was really two fold, "Art thou the Christ, and in that name dost thou call thyself the Son of God?" There was no blasphemy in claiming the former name, but there was in assuming the latter. Hence the pro-

ceedings were cut short. They had closed their eyes to the evidence, accessible to all, of the miracles of Jesus, that he was indeed the Son of God, and without these they were not likely to believe that he could claim a title belonging to no other among the children of men (John XVIII: 19-24; Luke XXII: 63-71; Matt. XXVI: 59-68; Mark XIV: 55-65).

Although they had pronounced Jesus to be guilty of death, the Sanhedrim possessed no power to carry out such a sentence (Josephus, *Ant.* XX: 6). So as soon as it was day they took him to Pilate, the Roman procurator. The hall of judgment, or praetorium, was probably a tower of Antonia near the temple, where the Roman garrison was. Pilate, hearing that Jesus was an offender under the law, was about to give them leave to treat him accordingly; and this would have made it quite safe to execute him. But the council, wishing to shift the responsibility from themselves, from a fear of some reaction amongst the people in favor of the Lord, such as they had seen on the first day of that week, said that it was not lawful to put any man to death; and having condemned Jesus for blasphemy, they now strove to have him condemned by Pilate for a political crime, for calling himself the King of the Jews. But the Jewish punishment was stoning; whilst crucifixion was a Roman punishment, inflicted occasionally on those who were not Roman citizens; and thus it came about that the Lord's saying about the mode of his death was fulfilled (Matt. 19, with John XII: 32, 33). From the first Jesus found favor in the eyes of Pilate; his answer that his kingdom was not of this world, and therefore could not menace the Roman rule, was accepted, and Pilate pronounced that he found no fault with him. Not so easily were the Jews to be cheated of their prey. They heaped up accusations against him as a disturber of the public peace (Luke XXIII: 25). Pilate was no match for their vehemence. Finding that Jesus was a Galilean, he sent him to Herod to be dealt with; but Herod, after cruel mockery and persecution, sent him back to Pilate. Now commenced the fearful struggle between the Roman procurator, a weak as well as a cruel man, and the Jews. Pilate was detested by the Jews as cruel, treacherous and

oppressive. Other records of his life do not represent him merely as the weakling that he appears here. He had violated their national prejudices, and had used the knives of assassins to avert the consequences. But the Jews knew the weak point in his breastplate. He was the mere worldly and professional statesman, to whom the favor of the Emperor was life itself, and the only evil of life downfall from that favor. It was their policy, therefore, to threaten to denounce him to Cæsar for lack of zeal in suppressing a rebellion, the leader of which was aiming at a crown. In his way Pilate believed in Christ; this the greatest crime of a stained life was that with which his own will had the least to do. But he did not believe so as to make him risk delation to his master and all its possible consequences. He yielded to the stronger purpose of the Jews and suffered Jesus to be put to death.

Not many years after, the consequences which he had stained his soul to avert came upon him. He was accused and banished, and like Judas, the other great accomplice in this crime of the Jews, put an end to his own life. The well known incidents of the second interview are soon recalled. After the examination by Herod and the return of Jesus, Pilate proposed to release him, as it was usual on the feast-day to release a prisoner to the Jews out of grace. Pilate knew well that the priests and rulers would object to this; but it was a covert appeal to the people also present, with whom Jesus had so lately been in favor. The multitude, persuaded by the priests, preferred another prisoner, called Barabbas. In the mean time the wife of Pilate sent a warning to Pilate to have nothing to do with the death of "that just man," as she had been troubled in a dream on account of him. Obligated, as he thought, to yield to the clamors of the people, he took water and washed his hands before them, and adopting the phrase of his wife, which perhaps represented the opinion of both of them, formed before this time, he said, "I am innocent of the blood of this just person; see ye to it." The people imprecated on their own heads and those of their children the blood of him whose doom was thus sealed. Pilate released unto them

Barabbas, "that for sedition and murder was cast into prison, whom they had desired" (comp. Acts III: 14). This was an unimportant element in their crime. The choice was offered them between one who had broken the laws of God and man, and one who had given his whole life up to the doing good and speaking truth amongst them. They condemned the latter to death, and were eager for the deliverance of the former. "And in fact their demanding the acquittal of a murderer is but the parallel to their requiring the death of an innocent person, as St. Ambrose observes; for it is but the very law of iniquity, that they which hate innocence should love crime. They rejected, therefore, the Prince of Heaven, and chose a robber and a murderer and an insurrectionist, and they received the object of their choice; so was it given them, for insurrections and murders did not fail them till the last, when their city was destroyed in the midst of murders and insurrections, which they now demanded of the Roman governor."

Now came the scourging, and the blows and insults of the soldiers who, uttering truth when they thought they were only reviling, crowned him and addressed him as King of the Jews. According to John, Pilate now made one more effort for his release. He thought that the scourging might appease their rage, he saw the frame of Jesus bowed and withered with all that he had gone through; and, hoping that this moving sight might inspire them with the same pity that he felt himself, he brought the Savior forth to them again, and said, "Behold the man!" Not even so was their violence assuaged. He had made himself the Son of God, and must die. He still sought to release Jesus; but the last argument, which had been in the minds of both sides all along, was now openly applied to him: "If thou let this man go, thou art not Cæsar's friend." This saying, which had not been uttered till the vehemence of rage overcame the decent respect for Pilate's position, decided the question. He delivered Jesus to be crucified (Matt. XXVII: 13-30; Mark XV: 6-19; Luke XXIII: 17-25; John XVIII: 39-40; XIX: 1-16).

John mentions that this occurred about the sixth hour,

whereas the crucifixion, according to Mark, was accomplished at the third hour; but there is every reason to think, with Greswell and Wiesler, that John reckons from midnight, and that this took place at six in the morning, whilst in Mark the Jewish reckoning from six in the morning is followed, so that the crucifixion took place at nine o'clock, the intervening time having been spent in preparations.

One person alone has been calm amidst the excitements of that night of horrors. On him is now laid the weight of his cross, or at least of the transverse beam of it; and, with this pressing him down, they proceed out of the city to Golgotha or Calvary, a place the site of which is now uncertain. As he began to droop, his persecutors, unwilling to defile themselves with the accursed burden, lay hold of Simon of Cyrene and compel him to carry the cross after Jesus. Amongst the great multitude that followed, were several women, who bewailed and lamented him. He bade them not to weep for him, but for the widespread destruction of their nation, which should be the punishment for his death (Luke). After offering him wine and myrrh, they crucified him between two thieves. Nothing was wanting to his humiliation; a thief had been preferred before him, and two thieves shared his punishment. The soldiers divided his garments and cast lots for them (see Psalm XXII: 18). Pilate set over him in three languages the inscription, "Jesus, the King of the Jews." The chief priests took exception to this that it did not denounce him as falsely calling himself by that name, but Pilate refused to alter it. The passers-by and the Roman soldiers would not let even the minutes of deadly agony pass in peace; they reviled and mocked him.

In the depths of his bodily suffering Jesus calmly commended to John who stood near, the care of Mary his mother. "Behold thy son! behold thy mother." From the sixth hour to the ninth there was darkness over the whole land. At the ninth hour (3 p.m.) Jesus uttered with a loud voice the opening words of the XXII Psalm, all the inspired words of which referred to the suffering Messiah. One of those present dipped a sponge in the common sour wine of the soldiers and put it on a reed to moisten the sufferer's lips. Again he

cried with a loud voice, "It is finished" (John), "Father into thy hands I commend my spirit" (Luke); and gave up the ghost. His words upon the cross had all of them shown how truly he had possessed his soul in patience, even to the end of the sacrifice he was making: "Father, forgive them!" was a prayer for his enemies.

"This day shalt thou be with me in Paradise," was a merciful acceptance of the offer of a penitent heart. "Woman, behold thy son," was a sign of loving consideration, even at the last, for those he had always loved. "I thirst," the only word that related to himself, was uttered, because it was prophesied that they were to give him vinegar to drink.

On the death of Jesus the veil which covered the most holy place of the temple, the place of the more especial presence of Jehovah, was rent in twain, a symbol that we may now have "boldness to enter into the holiest by the blood of Jesus by a new and living way which he hath consecrated for us, through the veil, that is to say, through his flesh" (Heb. X: 19, 20). There was a great earthquake. The centurion who kept guard, witnessing what had taken place, came to the same conclusion as Pilate and his wife. "Certainly this was a righteous man;" he went beyond them, "Truly this man was the Son of God" (Mark). Even the people who had joined in the mocking and reviling were overcome by the wonders of his death, and "smote their breasts and returned" (Luke XXIII: 48). The Jews, very zealous for the Sabbath in the midst of their murderous work, begged Pilate that he would put an end to the punishment by breaking the legs of the criminals that they might be taken down and buried before the Sabbath, for which they were preparing. Those who were to execute this duty found that Jesus was dead and the thieves still living; so they performed this work on the latter only, that a bone of him might not be broken (Ex. XII: 46; Psalms XXXIV: 20). The death of the Lord before the others was, no doubt, partly the consequence of the previous mental suffering which he had undergone, and partly because his will to die lessened the natural resistance of the frame to dissolution. Some seek for a "mysterious cause" of it, something out of the course of nature;

but we must beware of such theories as would do away with the reality of death, as a punishment inflicted by the hands of men. Joseph of Arimathaea, a member of the council, but a secret disciple of Jesus, came to Pilate to beg the body of Jesus that he might bury it. Nicodemus assisted in this work of love, and they anointed the body and laid it in Joseph's new tomb (Matt. XXVII: 50-61; Mark XV: 37-47; Luke XXIII: 46-56; John XIX: 30-42).

EXPECTATION.

The fairest blossoms 'long the way,
 Of life's uncertain day,
 Are those which bloom in bright array,
 Making the sad heart gay,
 With expectation.

There is no joy in life so dear,
 Or to the heart more near,
 That fain conceals all inmost fear,
 Or gladdens life when drear,
 Than expectation.

Clouds may seem full of untold woe,
 Yet prove no angry foe.
 And saddened hearts may lighter grow,
 That feel the after-glow,
 Of expectation.

Oh, doubting heart, repine no more,
 Nor o'er thy lost hopes pore;
 The future's fraught with priceless store,
 For thee, as ne'er before,
 Through expectation.

HYACINTH.

Alpine, Utah, May 28, 1898.

RELIGIOUS FAITHS.

IX.

THE CLAIMS, DOCTRINES, AND ORGANIZATION OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

BY B. H. ROBERTS.

I.

THE RELATIONSHIP OF THE CHURCH* TO THE CHRISTIAN SECTS.

Under the general title, "Religious Faiths," the claims, doctrines, and organization of a number of the most important divisions or churches of Christendom have been published in the ERA. The churches that have been represented are the Roman Catholic, Greek Catholic, Episcopal, Presbyterian (two papers), Methodist Episcopal, Unitarian, Lutheran, Congregational and the Baptist. With one exception the articles were written by those in full sympathy with the doctrines represented. The exception was in the case of the Greek Catholic Church which had no representative acces-

*Since the Church of Jesus Christ of Latter-day Saints is recognized by its members as the only true Church of Jesus Christ on earth, in this and the succeeding articles, it will be called *The Church*, by which it will be understood as the true and only Church of Jesus Christ, in contradistinction to all other organizations claiming to be such church. The writer might go further and say that in such manner the term will be quite generally used in this publication, and he hopes the time will come when in all our literature the words, *The Church*, will always be known to mean the Church of Jesus Christ of Latter-day Saints. This in the interest of brevity.

sible to us. That article was prepared by the Junior Editor of the ERA, and every care was taken to state the claims and doctrines of the Greek Church fairly. For the rest the articles have been written by representative ministers of the respective churches; chiefly by ministers residing in the State of Utah. We have given as full opportunity to these gentlemen to state the claims and doctrines of their respective churches as it was possible to accord them in the pages of our magazine.

The time has now come to state the claims, and doctrines, and the organization of The Church, and we confess that the main object we have had in view from the commencement has been that side by side with what may be regarded, not only as a sympathetic, but authoritative statement of the claims and doctrines of the respective churches of Christendom, there might also be placed a similar statement of the claims and doctrines of the Church of Jesus Christ of Latter-day Saints.

Among many other false charges that have been made against The Church has been that of shunning such opportunity for comparison and contrast. It has been falsely alleged that "Mormonism" thrives only where ignorance is most profound; that its doctrines appeal to the baser passions of man, not to his reason, nor to his moral or spiritual nature. It is not the purpose of this writing to directly attempt the refutation of such false charges, only so far as a concise statement of our claims and doctrines will refute such misrepresentations. It might also be stated that so far as shunning opportunities for comparison and contrast with other religions, whether pagan or so-called Christian, is concerned, it would be impossible to avoid it even if we had such an inclination; but all the evidence demonstrates that the opportunity for comparison and contrast referred to has always been sought instead of avoided. Such was the case in 1893 when The Church sought for representation in the "World's Parliament of Religions," held in the City of Chicago in that year, in connection with the World's Columbian Exposition. It is part of the history of that Parliament that after The Church sought for the opportunity to present a statement of her faith that it might stand there for comparison and contrast

with the statements of all other religious faiths represented, such opportunity was denied, or granted in such a manner that no self-respecting religious body could accept it. Finally, it is hoped that this present opportunity for comparison and contrast, deliberately sought and found, may tend to prove that the charge of shunning such opportunities is false; as it is also hoped that the statement of our claims and doctrines which is to follow will prove that our religion appeals to the reason, and also to the moral and spiritual nature of man.

In order that the claims of The Church may be clearly understood it will be necessary to state its relationship to the Christian sects. It must be made clear why it has an existence; what special reason it has for claiming the attention of mankind. Certainly one would think there are religions enough, divisions and sub-divisions enough within these religions to satisfy every possible conception of Deity and man's duty to him, and to each other, without a "new religion" appearing upon the scene as late as 1830 to increase the confusion and distract the minds of men. And if there is no good reason for the coming of this "new faith," this "strange Church," then certainly it ought not to be countenanced.

In order that the relationship we speak of may be clearly defined, it will be necessary to state the position occupied by the greater divisions, at least, of Christendom. Referring to the article on the doctrines and claims of the Roman Catholic Church, by the Rt. Rev. Lawrence Scanlan, bishop of Salt Lake City, it will be seen that for the Catholic Church he asserts the following:

"She from the very beginning, from the ascension of Christ, up to the present, has always and everywhere asserted, taught and defended that she is that self-same, identical church which Christ himself built upon the rock, and against which, as he declared, the gates of hell could not prevail; and consequently to her, the Catholic Church, rightfully belongs all those marks, powers, properties and prerogatives which, as we have seen, characterized the Church of Christ. * * * It is, therefore, at least encouraging to humanity as well as creditable to Christ, that there has ever existed since his time a church publicly asserting and maintaining, very often at terrible cost to herself, that she is his church. If the Catholic Church be not that founded by Christ, then it will be extremely difficult, nay, impossible, to

show that any other church is his, and consequently, his church must have failed and the gates of hell, contrary to his promise, must have prevailed against it * * * In conclusion, reason can find no logical standing ground between the Catholic Church and infidelity. If the Catholic Church is not what she asserts and has always asserted herself to be, then she falls, and with her must also fall the inspiration of the Bible, the divinity of Christ and the whole Christian system, for all these are logically and indissolubly connected and must stand or fall together, and there remains for us nothing but our own individual judgment, which naturally tends to and ultimately ends in infidelity."

This clearly states the position of the Roman Catholic Church, and is susceptible to very great elaboration and proof, if that were necessary, from recent declarations made by Pope Leo XIII.* But the statement of Bishop Scanlan in relation to the position of his church is all-sufficient, and from his presentation we are to conclude: The Catholic Church of today is the very church organized by Christ and his apostles. It has existed without interruption for so much as an hour from that time until now. There has been a continuous perpetuation of divine authority from Peter to Leo XIII. There has been a continuous divine mission along this line of divine authority. There has been a development rather than a change of doctrine; that is, the present forms and ceremonies and the elaborate ritual of the Catholic Church is but the development of germs planted in the Church by Jesus and the apostles.

The position of the Greek Catholic or Eastern Church is best stated by the Most Rev. Dionysios Latas, archbishop of Zante, whose words were quoted, in part, in the article on the Greek Church in number two of the ERA, but given more in full here. The bishop outlining the propositions he expected to prove in his treatise on the Greek Church, named the following as the third proposition:

"The Greeks immediately after the coming of Christ undertook to develop Christendom and form and systematize the Christian Church, which is the Church of the East, the primitive church, which for this reason may be called the mother of Christian Churches, and consequently the church in which the first doctrines and the fundamental Christian truths are kept

*The writer has in mind Leo's encyclical on the reunion of the Christian Church issued in June, 1896; and the encyclical concerning Anglican Orders from the same authority in September, 1896.

in store pure and chaste, from which all good was to originate in this world, and on which the happiness of the nations is consequently based."

After an elaborate discourse tending to prove this, he concludes:

"It suffices me to say that no one of you, I think, will deny in the presence of these historical documents that the original Christian Church was the Greek Church, which for this reason may be called the mother of Christian Churches * * * Lastly the Greek Christian Church may be the treasury, as one may say, of the sound Christian doctrines, of the infallible evangelical truths, in other words it may be the ark which bears the spiritual manna and feeds all those who wish to come to it in order to obtain from it the ideas and unmistakable reasonings on every Christian doctrine, on every evangelical truth, and on every ecclesiastical tradition."

This clearly proves that the Greek Catholic Church disputes the claim of the Roman Catholic Church to being the primitive Church of the Messiah, and demands that honor for herself.

Another great division of Christendom claims to be, if not the only and true successor of the primitive Church, founded by Christ and his Apostles, at least a branch of that church. This is the Anglican Episcopal Church, represented in our symposium by Rev. J. B. Halsey. Speaking of the conception of the church held by various divisions of Christendom he says of the Episcopal Church:

She believes the church is a divine institution—not merely a philosophy or a theory but an *Institution*—that it has a body as well as a soul, and that this body is "born not of blood nor of the will of the flesh nor of the will of man, but of God." There are three branches of the Christian Church in the world today holding this latter theory, the Greek Church * * * the Roman Catholic Church * * * and the Anglican Church, which claims to be a branch of the one holy Catholic (i. e. universal) and Apostolic Church founded by the Lord Jesus Christ himself. The Anglican Church also claims to be peculiarly *the* church for English speaking people.

The Reverend gentleman disclaims that this church had its origin in the revolt of Henry VIII. from the authority of the pope; he claims for it apostolic origin and an independence as a church before the coming of the missionaries from the pope, who did not arrive in Britain until toward the close of the sixth century.

For the rest of Protestant Christendom it is enough to

say that none of those churches can establish any claim to existence beyond the period of the "Reformation" in the 16th century, and to the men with whom they originated; the Lutheran Church, to Martin Luther; the Presbyterian, to Calvin; the Methodist, to Wesley, and so on. Even the Greek Church cannot deny that once—for several hundred years—it was in communion with the See of Rome, but became separated. The same is true of the Anglican Episcopal Church, and this fact somewhat destroys the force of the claims made by these two great divisions of Christendom to either being the original church or a branch of the original church. So that setting aside all details concerning the matter, the general situation concerning this broken and disunited Christendom may be broadly stated thus: Jesus of Nazareth and the apostles whom he called to the ministry established a church, of which the Roman Catholic claims to be the successor. All other churches, including both the Greek and the Anglican Churches, believe that in time abuses crept into the church; that there were changes in the sacraments, departures from the spirit of Christ's church government, and other alterations in doctrines or morals which justified them in their several acts of separation from this church. Indeed, the Anglican Church herself, speaking authoritatively, says that

"Laity and clergy, learned and unlearned, all ages and sects and degrees have been drowned in abominable idolatry, most detested by God and damnable to man, *for eight hundred years and more!*"

Wesley also clearly states the apostate condition of the church in the early Christian centuries by saying that the reason why the spiritual gifts, so abundant in the primitive church, were not to be found in later times was because "the love of many, almost all Christians, so-called, was waxed cold, and Christians had no more of the spirit of Christ *than the other heathens*. The Son of Man, when he came to examine his church, could hardly find faith upon earth;" which apostate condition it is reasonable to presume justified in the mind of Mr. Wesley, the necessity of establishing the church which bears his name. The Wesleyan representative who writes for the ERA's symposium, Rev. Alfred H. Henry, says of the Reformation of the 16th century:

"The Reformation was a protest. A protest against unscriptural and unchristian innovations and practices, a protest against the immorality of those who claimed to be vicegerents of God, and representatives of Christ; a protest against the usurpation of temporal power on the part of the church, and the secularizing tendencies that followed in its train; and finally a protest against that tyranny which forbade a man the right to think for himself, the inalienable and God-given birthright that belongs to every being endowed with reason, and deprived of which, man became nothing but an ignorant, superstitious and pliant tool of a cunning priesthood. The Reformation did not *advance any new ideas* with reference to religion, it simply returned to the simple, majestic, sufficient truth as taught by the Lord Jesus Christ. It swept away the unsightly, false and worthless additions that had been made as the result of man's cunning and ingenuity and uncovered the solid foundation stones as laid by the Master himself."

Such then is the condition of divided Christendom: The great Church of Rome, claiming to be the literal and only successor of the Church of Christ; the Greek Church feebly disputing that claim and asserting it for herself, but standing really as a church once united but now separated from Rome; the Anglican Episcopal Church, while not asserting that she is the only successor to the primitive Christian church, claims, according to her representative in this symposium, that "she is a branch of the one holy Catholic (i. e. universal) and Apostolic Church, founded by the Lord Jesus Christ himself," and yet authoritatively asserting in her homilies that there has been a universal apostacy from the religion of Jesus Christ extending through several centuries, and further standing in the position of a church once united, but now separated, and, we may say, excommunicated from Rome. For the rest of the churches, which came into existence either directly or indirectly as a result of the "Reformation," they stand in the position of asserting that men departed from the doctrines, spirit and morality of the Christian religion, to which there has been a return through the "Reformation" of the 16th century, or through the subsequent "Reformations" which have brought their respective "churches" into existence.

With these schisms and questions of difference existing between the parts of this divided "Christendom" we have nothing further to do at present than to state those conditions,

that the relationship of *The Church* to them may be made clear.

That position may best be set forth by quoting the words of the Lord Jesus Christ to Joseph Smith on the occasion of the youthful prophet's first great vision and revelation in answer to his earnest prayer to know which of all the religions was true, which of the contending sects was the acknowledged church of Christ—which he must join. The answer of the Lord to these earnest inquiries was: He was to join none of them; they were all wrong; their creeds were an abomination in his sight; the professors thereof were corrupt; they drew near to the Lord with their lips, but their hearts were far from him; they taught for doctrine the commandments of men, having a form of godliness but denying the power thereof.

Subsequently, and in fulfillment of promises then made, further revelations were given, including divine appointment and commission to the Prophet Joseph Smith and others to organize the church, and teach the true gospel of Jesus Christ to all the world.

It will thus be seen that the Church of Jesus Christ of Latter-day Saints is not a new church; that the religion it teaches is not a new religion. But men having departed from the religion of Jesus Christ, having transgressed its laws, changed its ordinances, or sacraments, and broken its covenant, a new dispensation of that true religion, including divine authority to teach it and administer its sacraments through which salvation is brought to man, became necessary. *The Church*, then, the "Mormon Church" as it is improperly called, and the religion it teaches, did not come into existence simply because the instruments who founded it had some different conception of church government than some other religious teachers; some different view of the manner in which, or the purpose for which baptism should be administered. It did not originate simply because those who founded it had different views concerning the nature or personality of God, or the relationship of man to him, or differences of opinion about his decrees, or the manner in which the salvation of man was to be effected, whether solely by the grace of God or

a union of the grace of God and the works of man. Its existence rests upon no such paltry excuse. It came into being because there was a stern, absolute necessity for its existence. Because all the world had wandered from God and religious teachers were without authority from him. Because the gospel of Jesus Christ had been taken from the earth; because the church of Christ had been destroyed from among men, and the only way the one or the other could be re-established on earth was by a re-opening of the heavens and a restoration of the religion and Church of Jesus Christ by a new revelation from God.

This position contradicts the position of all the sects of Christendom. In effect it denies the claim of the Church of Rome that she is the "self-same, identical church which Christ himself built upon the rock," and holds her to be an apostate church—one that has departed from the faith—as taught by the Master and his apostles. A church without divine authority, without commission, whose administration of sacraments are vain, and whose splendid ceremonies of worship are but as the splendid forms of worship to be found in the temples of Buddha.

While agreeing with the great Church of England that there has been a complete apostacy from the Christian religion, that laity and clergy, learned and unlearned, all ages and sects and degrees have been drowned in abominable idolatry, most detested by God and damnable to man, for eight hundred years and more" (and this is the logical position of all the Protestant churches—else why are they separated from Rome?)—while agreeing with this it denies that there is any method by which men could recover from the effects of this universal apostasy, regain divine authority and a divine commission to preach the gospel and administer its sacraments, except through a new revelation from God, which would restore the gospel, recommission men to act in the name of God, and re-establish the church of Christ.

To be the restored gospel of Jesus Christ, then, is the claim which "Mormonism" makes for itself. The re-established Church of Jesus Christ, or *THE CHURCH*, is the claim made for what men call the "Mormon Church." We know

the claim is a bold one. It is our pride that it is so. If its claim was less, it would have no right to exist. And while it is bold, and likely to give offense, and has often given offense to those wedded by tradition and the social forces which cluster in time about religious institutions, it is a strong claim, one easily maintained, and one well worthy the attention of mankind. It challenges the position of all religions and sects. It calls for a re-examination of the foundations upon which they all rest. The church bears a message from God to all men, to the so-called Christian as well as to the Jew and the Pagan. It proclaims the whole world in sin and calls upon all men to repent. It is a message, however, fraught with good will to mankind and its mission is one of peace and love. Its object the moral, temporal, and spiritual up-lifting of mankind. Its achievements are to be brought about by teaching the truth, by persuasion, by reason, by patience, by long suffering, by love unfeigned. Truth is its only weapon; love its shield. In a land where religious freedom is guaranteed to all men of whatsoever religious faith, or of no religious faith, it hopes to win its bloodless but glorious victories for the Lord Jesus Christ, by preparing the way for his reign on earth in glory.

Our limited space does not permit extensive argument on the questions involved by reason of the attitude of *The Church* to the "Christian sects," and yet mention at least should be made of the groups of facts and the lines of argument by which the position of *The Church* may be reasonably maintained.

That the Church of Christ, founded by Jesus and the apostles, was destroyed in the earth; that men departed from the gospel, changed and mis-applied its sacraments or ordinances, and lost divine authority, thus making a new dispensation of that gospel necessary, is proven:—

I. By the effect of the early persecutions of the Christians which constantly aimed at the destruction of the leading spirits of the church, and which did practically destroy them, and left but weak and timorous men to grapple with the in-flowing heresies and changes that surged in upon the church and resulted in a departure from the religion of Christ:—

II. By the effect of what are generally considered the prosperous events in the history of the church, those events which culminated in making the "Christian religion" the established religion of the Roman Empire; which led to the elevation of the leading orders of the ministry of the church to the estate of princes and temporal governors, resulting in pride and its attendant evils—rivalries and contentions, which but too truly reveal the absence of all true Christian principle and spirit, as soon as this change was affected:—

III. By the changes that were made in the forms of worship in the church, the multiplication of rites and ceremonies by which the religion of Jesus, with its few and simple rites and ceremonies, distinguished for its lack of ostentation and formulas—was converted by compromises with paganism into the gorgeous ceremonies and worldly splendid ritual of the Roman Catholic Church, but by which both as to form and spirit Christianity was thoroughly paganized:—

IV. Lastly, the position of *The Church* is proven by the numerous predictions of the Old and New Testament writers, who clearly prophecy the apostasy of men from the gospel, and the destruction of the church in the earth as in their time being established. Among the more notable of which prophecies are the twenty-fourth chapter of Isaiah; the second chapter of second Thessalonians; the thirteenth chapter of Revelations. In the fourteenth chapter of Revelations (sixth and seventh verses), both the apostasy and the restoration are predicted. The former by implication, the latter by direct assertion.

It has already been stated that the logical position of the Protestant churches is that there was an apostasy in early times from true Christianity—as asserted by Mr. Wesley and the authoritative declaration of the Church of England already quoted—or else why their separation from the Roman Church? But if there has been such an apostasy as their position asserts, and as by some of them specifically declared, how could there possibly be a return to primitive Christianity and a regaining of divine authority without a new dispensation of the gospel—a new revelation from God? The usual method of meeting this perplexing point on the part of Protestants is to affirm

the existence of a line of Christian men through all generations since Christ, and in all sects, and lands where Christianity obtained, who constitute the "*invisible church of Christ.*" The device, however—one can call it nothing short of that—is worthless. The church of Christ is visible. It does not consist merely of good men separately existing here and there, without organization, without union of purpose, agreement in doctrine and a fullness of the truth. The church of Christ is an institution, with regularly appointed officers, with laws and rites to which its members must subscribe and practice. It consists of prophets, apostles, elders, teachers, deacons. Its members are united in the bond of one covenant, accept the doctrine of Christ whole and entire, and its parts beautifully blended together form a complete whole (see I Cor. XII.) So that the "invisible church" argument may be dismissed without further consideration and with it the whole Protestant position.

At first glance the Catholic claim presents a more difficult proposition, but a brief examination of the basic principles on which it rests dispells that impression. The Catholic exposition of their position begins with the following scripture:

Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost, * * * *
And lo! I am with you to the end of the world.*

On this, as I have said elsewhere,† Catholic writers remark:

"Now the event has proved * * * that the apostles themselves were only to live the ordinary term of man's life; therefore the commission of preaching and ministering, together with the promise of the divine assistance, *regards the successors of the apostles, no less than the apostles themselves.* This proves that there must have been an uninterrupted series of such successors of the apostles, in every age since their time; that is to say, successors to their doctrines, to their jurisdiction, to their orders, and to their mission."‡

Cardinal Gibbons, commenting on the same passage says:

*Matt. XXVIII: 19, 20.

†The paragraphs which follow are from the writer's work "New Witness for God" Ch. VII., where the subject is more extensively treated.

‡End of Religious Controversy (Rev. John Milner), p. 281.

"This sentence contains three important declarations: 1st, the presence of Christ with his Church, 'behold, I am with you;' 2nd, his constant presence without an interval of one day's absence, 'I am with you all days;' 3rd, his perpetual presence to the end of the world, and consequently the perpetual duration of the church, 'even to the consummation of the world.' Hence it follows that the true church must have existed from the beginning; it must have had not one day's interval of suspended animation, or separation from Christ, and must live to the end of time."*

Of the conclusion here arrived at, it is only necessary to say that it is founded upon an assumption. Look again at the passage upon which the argument is based, in connection with its context:

"Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshiped him; but some doubted. And Jesus came and spake unto them, saying: All power is given unto me in heaven and in earth, Go ye therefore, and teach all nations; * * * and lo, I am with you always, even unto the end of the world."†

It will be seen that the promise was to the eleven apostles, not to the church. To say that this promise "regards the successors of the apostles no less than the apostles themselves," is an assumption unwarranted by the text; and it is upon that assumption that the Rev. John Milner and other Catholic writers, base their conclusions that the word of Jesus is pledged to an uninterrupted continuation of his church in the earth.

The argument of Cardinal Gibbons is still worse than that of Dr. Milner. He says the promise of Jesus to the apostles contains three important declarations, the first of which is: "The presence of Christ with his *church*." This is worse than assumption. The learned Cardinal has written "church," where he should have written "apostles;" and therefore the conclusion he reached, namely, the perpetual duration of the church, is based upon a misstatement; and as the premises upon which the argument is based are untrue, the conclusion is false.

The argument by Catholics is thought to be invulner-

*Faith of Our Fathers, p. 72.

†Matt. XXVIII: 16-20.

able, because the promise of Jesus to be with the apostles to the end of the world is impossible of fulfillment, unless it "regarded the successors of the apostles no less than the apostles themselves." But to be with their successors is not being with the apostles. Hence the device arranged by Catholics for the fulfillment of this promise of the Lord, misses its purpose altogether. Moreover, there is no need of such device to explain how the promise of Jesus could be fulfilled. "In my Father's house," said he, addressing these same men, "are many mansions: if it were not so, I would have told you. I go to prepare a place for you, * * * *that where I am there ye may be also;*"* And there they are with Jesus in the place he prepared for them, and they will continue to be with him even unto the end of the world.

No less erroneous is the Catholic argument for the uninterrupted continuation of the church of Christ on earth, based on the passage in the sixteenth chapter of Matthew, when Jesus in the course of a conversation with Peter says to him: "Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it. "By this promise," says a foot-note on this passage in the Douay Bible—the version accepted by the Catholic Church,—"we are fully assured that neither idolatry, heresy, nor any pernicious error, whatever, shall at any time prevail over the church of Christ." "Our blessed Lord clearly intimates here," says Cardinal Gibbons, "that the church is destined to be assailed always but to be overcome never."† The argument of Catholics is, that if the great apostasy took place which is clearly predicted in the scriptures, and, as I believe, confirmed by the facts already alluded to in this writing, then the express promise of Jesus Christ that the gates of hell should not prevail against his church has failed. "If the prediction of our Savior about the preservation of his church from error be false, then Jesus Christ is not God, since God cannot lie. He is not even a prophet, since he predicted falsehood. Nay,

*John XIV: 2.

†Faith of Our Fathers, p. 72.

he is an imposter, and all Christianity is a miserable failure, and a huge deception, since it rests on a false prophet."*

This argument and its conclusion is based upon too narrow a conception of the church of Christ. That church exists not only on earth, but in heaven; not only in time, but in eternity. It has not been prevailed against, because men on earth have departed from it; corrupted its doctrines, changed its ordinances, transgressed its laws. The church of Christ in heaven, consisting of an innumerable company of angels—the general assembly and church of the firstborn, which are written in heaven—"† the church there has been far beyond the reach of the powers of hell; and ultimately here on earth it shall be triumphant. Truth may lose a single battle, it may lose two or three, and yet be victorious in the war. So with the church of Christ: many of those enrolled as its members may be stricken down by cruel persecution; those remaining may capitulate with the enemy, and by compromises betray the cause of Christ, and put him to an open shame. Repose and luxury, the reward of the above perfidy, may bring in such floods of wickedness that virtue can scarce be found among men, and no abiding place found on earth for the church of the Redeemer. That church, however, still exists in heaven, in all the glory of the general assembly of the firstborn; and from time to time dispensation after dispensation of the gospel will be sent from thence to the children of men, until a people shall be found who will remain true to all its doctrines, accept its ordinances, obey its precepts, preserve its institutions, and the church of Christ everywhere become triumphant as well on earth as in heaven. The promise of the Lord Jesus will not fail—the gates of hell will not finally prevail against his church.

It might be further argued that the whole Catholic contention concerning Peter being the rock on which Messiah promised to build his church, is astray. The context clearly proves it to be so. Let the passage in which the quotation occurs be read from the 13th to the 20th verses inclusive, and it will be seen that the principle of revelation and not

*Faith of Our Fathers, p. 87.

†Heb. XII: 22, 23.

Peter is the "Rock" on which Christ promises to build his church, but as this involves a controversy not necessarily germane to the argument concerning the continuous existence of the church, it is passed with this remark.

THE MOTHER'S ALARM.

[The following story of a mother's heroism is from the Greek.]

With gaudy flowers the cliff was gay,
Whither a child had crept to play,
And o'er the brink was bending:
The mother came—she saw her boy,
Her only care, her only joy,
One crag his fall suspending!

He stretch'd to reach the flowers below—
Ah! should she now to seize him go,
Some start or hasty action
Might plunge him headlong in the flood!
That thought with horror chill'd her blood!
'Twas anguish! 'twas distraction!

As none but mothers feel, she felt!
In trembling silence down she knelt,
And pray'd to heaven for pity:
Then from her breast the gauze remov'd,
And softly sang the tune he loved,
Some lullabying ditty.

He knew the song, which oft to rest
Had charm'd his eyes; he knew the breast
Which food so oft had brought him:
And still she sang—and still she wept—
And near—and nearer—crept and crept—
Till to her heart she caught him.

A WORD FROM THE FAR EAST.

BY ANTHON H. LUND, ONE OF THE TWELVE APOSTLES.

[When Elder Anthon H. Lund started upon his very interesting mission to Palestine, arrangements were made with him to write some articles from the Holy Land for the ERA, and we are expecting to hear from him soon. Meantime the following letter written to his fellow apostle, Elder Franklin D. Richards, by whose courtesy we are permitted to publish it, is full of interest and will be acceptable, we feel sure, to our readers —EDITORS.]

Haifa, April 20th, 1898

President F. D. Richards,

Ogden, Utah.

Dear Brother:

You were the last of the brethren that I had the privilege of shaking hands with before leaving our beloved mountain home. You asked me to write you a few lines from some point in the Holy Land. Brother Hintze and I have now returned from our visit among the Saints in Aintab and Aleppo. We had a very interesting visit with them. We were glad to find them so well grounded in the faith as they were. They had been left without the Elders in Aintab for years. It is not to be wondered at that strange things were taught and done there. The presiding priest there seems to have been raised up of the Lord to fill that place. He is a leader among men. When bad reports came from home and many turned away he stood firm as a rock and gradually won them back again. He had baptized some five or six persons, but not being an elder he could not confirm them. And he had a number more ready for baptism. While we were at Aintab we had the pleasure of adding twenty-five members to the church, and more were ready. We organized them and

ordained a number to different offices in the priesthood. Brother Sarkis who has been the presiding priest is now ordained an elder. He enjoys the spirit of his calling. A man and his wife desired baptism; we referred them to the president. He had a talk with the man and told him that to become a member of our church he must repent. Says he: "You are engaged in selling cheap jewelry and making the poor people believe it is valuable; this is dishonest. Can you not quit this?" The man promised he would quit it and work for his living. The president told him that then he knew nothing to hinder his baptism, but told the man that if he went again [about this business] he would be in danger of being robbed and hurt. He told us why he had refused baptism to this man. A few days after we heard the man had gone out with his jewelry, and strange to say a week later his wife received a telegram from Marahs that the man had fallen among robbers and was badly hurt. It would have been well for him if he had taken the warning from the servant of God. It made quite an impression on my mind. When the president told us what he had said to this man I felt he had spoken the right thing, and when I heard that he had broken his promise I feared he would have cause to regret his course.

During the massacres of the Christians by the Turks I believe there were nearly three hundred lives lost at Aintab. Our little flock was preserved in a wonderful manner. Some lost their property but none lost their lives. Brother Dikran, an elder from Sivas told me that he lost a good deal of property during this time, and that once a Turk lifted his sword to cut him down, something urged him to say, "I am a Mormon." The Turk lowered his weapon and took the brother to the court. He was arrested, but his life was spared. A curious case happened in an adjoining town to Aintab. A man who believed Mormonism, had visited the brethren, and asked that he be baptized in secret, he could not stand the shame of being called a Mormon. The brother with whom he talked told him to be bold enough to confess Christ, let it cost what it might. He did not feel that he could do so openly. When he returned home he regretted that he had not followed

the dictates of his conscience. He wrote then and asked that the brother would come to him and baptize him. Then came the massacre. He was dragged out in the street and told that if he would become a Mohammedan and deny Christ his life would be spared. This man who had been so afraid of the opinions of men at this moment proved himself to be a true martyr. He answered the Turk: "How can I deny Jesus when I know he is my Redeemer?" A blow, and his white hair was colored with his blood. Brother Sarkis desired that work be done for this man in the Temple. Those engaged in these horrible scenes were mostly fanatical villagers—Kurds. The brethren pointed out to me several noble Mohammedans who, at the risk of their own lives, saved many of the Christians.

Our coming had been heralded from the pulpits. The people had been warned against us. This had the opposite effect to the one intended. The people filled our meeting house weeks before we came, and when we did come our room was filled from morning till evening by eager enquirers. Brother Hintze had to do the talking and he was kept busy. We found our native brethren well posted on our doctrines and well versed in the scriptures, and Brother Hintze had them help him out when he got tired. Dr. Hagopian came up from Aleppo, and being a fluent talker in Turkish, rendered us much valuable service. It was interesting to watch the crowd of people sitting on the floor listening to what was said. Sometimes they would all want to talk and then there would be a babel of voices. As I could not understand what they said I tried to judge by their inflection of voice and expression of face the feelings of their hearts. Every evening there were gatherings in different parts of the city and we divided up the brethren and sent them to the different places to answer questions and explain the gospel. We remained four weeks at Aintab waiting for our brethren from Zara and Sivas. They telegraphed us that they were on the way, but the snow storm made the roads over the Taurus nearly impassable. Brother Nishan, who presided at Zara, is with us here. * * * The last Sunday we spent in Aintab we held the first conference in the Turkish mission. The

mission now numbers 105 members and 84 children. We had letters from different places in Asia Minor asking that elders be sent there.

I feel that Brother Hintze will be able to do a good work up here, and when we get through here he will return to the northern branches and visit some of these places who are calling for elders. Our brethren who have been sent here are doing well in learning the Turkish but it is a hard language to use, and it will take some time before they can explain the gospel. They are fine young men. They have come with us down here, as I feel the matter in hand is very important and I would like their opinion also.

We went overland from Aleppo to Damascus. This was along a route which is not much traveled by tourists. When a stake of Zion shall be established here that will be the route over which the saints will travel. This season of the year Syria looks beautiful, after a while the vegetation dries up and Brother Maycock says the country does not look as green as Utah. In Damascus I walked in the street called Straight. I suppose it is the same street that Paul was directed to by the Lord. I visited the house of Ananias or what is so called; it is not on the street Straight, but about half a block distant. We went to see the house of Naaman. It is kept for lepers. Poor miserable beings! Their life seems to be a living death. We visited the place where Paul escaped out of the window. As the window has been built in the wall it cannot be the one, but it is interesting anyway to know that the very wall witnessed the escape of an apostle of the Lord. The place of Paul's conversion is also pointed out, but it was found to be too far away, so for the convenience of travelers it has been moved some four miles nearer to the city. I am afraid I am wearying you with my long letter. I hope this may find you in good health. Accept love from Brother Hintze and yours in the gospel,

ANTHON H. LUND.

PROGRESS OF THE WAR

BETWEEN SPAIN AND THE UNITED STATES OF AMERICA.

After the remarkable victory of Admiral Dewey in Manila bay, all eyes turned to Cuban waters as being the most likely scene of thrilling events in the progress of the war. Early in April a powerful Spanish fleet under command of Admiral Cervera rendezvoused at the Cape Verde Island, belonging to Portugal, and there remained for a number of days, so long, in fact, that there began to be murmurs throughout our country that Portugal was bending if not breaking neutrality laws. Unquestionably the sympathies of Portugal from the beginning have been with Spain in this war, but she was not willing to disregard her neutrality obligations and thus involve herself in difficulties with the United States, on account of her sympathies, and hence, though apparently with some reluctance, the Spanish fleet was requested to remove from Portuguese waters. It sailed on the 29th of April, and was reported as having taken a westerly course. It was expected that it would make straight for Cuban waters, break the American blockade of the North Cuban coast, if possible, and co-operate with General Blanco in the defense of Havana.

So sure were those at Washington charged with the responsibility of conducting the war that this would be the course pursued that they ordered Rear-Admiral Sampson to intercept the Spanish fleet and capture or destroy it. That commander sailed accordingly for this purpose, but when the time arrived for the meeting of the fleets, no news of the expected great naval battle was heard; and

there was very general disappointment when it was learned that the Spanish fleet could not be found.

The uncertainty of its whereabouts created no little uneasiness in many quarters. Alarm was felt along the New England coast, for one rumor had it that the Spaniards had gone northward, had been seen off the coast of Nova Scotia and evidently intended the bombardment of coast towns along the New England shores. Another theory was that bearing to the south Cervera would appear off Key West, bombard that place and other southern ports used as places for the massing of United States forces. But the more general fear was that either the whole Spanish fleet or a considerable portion of it had gone south with a view of intercepting the splendid United States battleship *Oregon*, which for some weeks had been making its way from San Francisco via Cape Horn, to reinforce our Atlantic fleet, and which was about this time due in West Indian waters.

But all these fears were allayed by reports, which from their source could seem not to be otherwise than true, to the effect that the Spanish fleet had returned to Cadiz! No less a personage than our minister to England, Mr. Hay, cabled assurances to the authorities at Washington, under date of May 10th, that from private sources of information he knew Admiral Cervera's fleet of ironclads was then in plain view in the harbor of Cadiz.

That information was evidently accepted as beyond question, and military operations were planned with reference to that supposed condition. Increased activity was apparent in preparing the forces already massed to invade Cuba. Preparations were made to land twenty thousand troops in Cuba and there was to be a concerted land and naval attack upon Havana. But soon these plans, for the present, at least, were to be abandoned. The story of Cervera's return to Cadiz was fraudulent. On the 13th of May it was definitely learned that his fleet had stopped the day before at the French island of Martinique, where he had taken on a fresh supply of coal, put himself in communication with his government, learned the whereabouts of Admiral Sampson's and Schley's fleets, and again disappeared. He was next heard of at the island

of Curacao on the 15th of May. Curacao is an island owned by the Dutch, some six hundred miles west from Martinique and a little to the south. It is but fifty miles from the coast of Venezuela. Here he obtained a moderate supply of coal, and again disappeared, though it was reported that he was still sailing westward.

Meantime interesting affairs were taking place both in Spain and America. Some of the American gun boats in that part of the fleet left to keep up the blockade of Havana and other northern Cuban ports, appeared to have too great a contempt for Spanish gunners. On the 12th of May two gun boats and a torpedo boat, respectively, the *Wilmington*, *Hudson* and *Winslow*, while on scout duty in the evening ran within range of the shore batteries and Spanish gun boats at Cardenas, which opened fire on them. The *Winslow* was disabled. Ensign Worth Bagley and four sailors were killed; and Lieutenant Bernadou and two others were wounded. The other vessels bravely remained under the heavy fire of both the batteries and the Spanish gun boats until they could tow away the disabled *Winslow*.

The same date (May 12th) Admiral Sampson, who had gone east with his fleet of battle ships and cruisers to intercept Cervera's squadron, not finding him, incidentally ordered part of his fleet to bombard the batteries defending San Juan, Puerto Rico. The attack lasted about three hours, and resulted in much damage to the batteries and a portion of the city. The Americans lost two men killed and several wounded.

From the commencement of our difficulties with Spain, England had manifested a very friendly disposition towards the United States, and had several times refused to join with the European powers in schemes of intervention. On the evening of the 13th of May, in the course of a speech at Birmingham, England, Mr. Joseph Chamberlain, colonial secretary in the British Cabinet, declared that war while terrible, would be "cheaply purchased if in a great and noble cause the stars and stripes and the union jack should wave together over an Anglo-Saxon Alliance." This speech created considerable excitement and was very generally condemned

by the European press; but the secretary was never called to account by his ministerial colleagues for what might very justly be regarded as a rash, not to say reprehensible remark for a man holding his position. Subsequently he stated, in response to inquiries of the opposition, that he had nothing to retract.

During these days Spain was threatened with revolution at home. On the 15th the Spanish cabinet resigned and the next day Senor Sagasta formally handed its resignation to the queen regent, but was immediately charged with the duty of forming a new ministry. In the new ministry formed Senor Sagasta was, of course, premier; Leon y Castillo, minister for foreign affairs, up to this time Spanish minister at Paris; Lieutenant-general Correa was made minister of war; Senor Annon, minister of marine; Senor Romero Gisor, minister of the colonies; Senor Lopaz Puigcerver, minister of finance; Senor F. R. Capdepon, minister of the interior; Senor C. Groizard, minister of justice, and Senor Gamazo, minister of public instruction. Senor Castillo declined the position tendered him by the government, and Duke Almodovar del Rio accepted the position of minister of foreign affairs in his place. It was at once announced that the policy of the new ministry would be to push the war with America more vigorously than the former cabinet had done.

REFLECTIONS AT SEA.

See how beneath the moonbeam's smile
Yon little billow heaves its breast;
It foams and sparkles for a while,
And, murmuring, then subsides to rest.

So man, the sport of bliss and care,
Rises on Time's eventful sea,
And having swell'd a moment there,
Thus melts into eternity.

MOORE.

FRAGMENT TRUTHS THROUGH NORTHERN MISTS.

BY JOHN THORGEIRSON.

The famous Icelandic historian Snorri Sturluson when telling about where the Scandinavians came from says, among other things: "Northward of the Black Sea lies Svithiod the Great, (which is the ancient Sarmatia, and Scythia Magna, and formed the great part of European Russia). On the north side of the mountains which lie outside of all inhabited lands runs a river through Svithiod which is called Tanaquisl. (which is the present Don river that empties into the Sea of Azov).

"The country east of Tanaquisl in Asia was called Asaland, and the chief city in that land was called Asgard, (which is thought by some to be the present Assor; while others think that it is the Chasgar in the Caucassian ridge, called by Strabo Aspargum). It was the custom there that twelve temple-priests should both direct the sacrifices and also judge the people. Their office continuing hereditary throughout the heathen period of Norse history. The name of the chief of that city was Odin, and it was his custom when he sent his men into a battle, or on any expedition, that he first laid his hands upon their heads, and called a blessing down upon them, and then they believed their undertaking would be successful."

According to ancient history, it was before Pompey the Great, Odin and his people were forced to leave their city Asgard, and their lands, and fly northward till they came to the present Sweden, which they called Svithiod, which sig-

nifies the land of the Omnipresent. The chief city that they built there was called Sigtuna, a city in the same province as Stockholm. There Odin enacted new laws, introducing the customs of his own country, establishing there a supreme council, or tribunal, composed of twelve judges. Their business was to watch over the public weal, distribute justice to the people, to preside over the new worship, and to preserve faithfully the religious secrets that he deposited with them. He levied a tax on every man throughout the land, but engaged on his part to defend the inhabitants against all their enemies, and to defray the expense of warships rendered to the gods. Before dying he called his men before him, and told them he was going to the heavenly abode, Asgard, which means the home of the First One, where he would welcome them. It was customary to call all great leaders Odin.

I shall now briefly go over the chief items of belief of those our forefathers who came from the borders of the Mediterranean and there round about, and shall make a literal translation thereof from Snorri Sturluson's Younger Edda, except where I am, because of the space, compelled to condense it.

The greatest of all the gods lives in the highest heaven, but his name must not be mentioned. All-Father is the oldest and greatest of the gods of this earth, but in Asgard he had these twelve names (which translated into English are the following): 1. The Allwise. 2. The Lord of Men. 3. Creator. 4. Lord of Hosts. 5. Lord of Victory. 6. One who Causes Assembling. 7. One who can Keep Himself unseen. 8. Lord of the Prophets. 9. Omnipresent King. 10. God of the Universe. 11. Protector. 12. God of the Peaceful.

He lives from everlasting to everlasting, rules over all his realm, and governs all things great and small. He made the heaven and the earth, the air, and all things in them. What is most important, he made man, and give him spirit, which shall live, and never perish. Though the body may turn to dust, or burn to ashes, all who live a life of virtue shall dwell with him in Gimbi (the highest heaven); but the wicked shall go down to the lowest and ninth world, where they shall suffer the most horrid tortures without end."

There are only three classes of criminals who shall never be redeemed from those incomprehensible tortures; those committing murder, whoredom, and perjury. According to their belief the heavens were divided into three glorious apartments. The highest is for the married people, where All-Father is the chief ruler. The other two places are for the good and virtuous of both sexes separate. In the last struggle, when the heavens and the earth, and all the heavenly lights are destroyed, the All-Father shall command the hosts of heaven against the hosts of destruction, who are commanded by the serpent, the wolf, and the deceiver. Then there shall come a new heaven, and new earth; when the gods shall gather on the plains where the city of the gods is, where they shall find in the grass the golden plates, on which the record is engraven. Then the new city shall be built, and the married people shall have offspring and replenish the earth. There shall be nine apartments, three in the heaven, three in the earth, and three below the earth.

This is a brief outline of the belief of the ancient Northmen in the days of so-called heathendom.

PROVIDENCE.

Just as a mother with sweet pious face,
Yearns towards her little children from her seat,
Gives one a kiss, and another an embrace,
Takes this upon her knees, that on her feet,
And while from actions, looks, complaints, pretences,
She learns their feelings and their various will,
To this a look, to that a word dispenses,
And whether stern or smiling, loves them still;—
So Providence for us high, infinite,
Makes our necessities its watchful task,
Hearkens to all our prayers, helps all our wants,
And ev'n if it denies what seems our right,
Either denies because 'twould have us ask,
Or seems but to deny, or, in denying, grants.

LEIGH HUNT.

EDITOR'S TABLE.

THE RECENT IMPROVEMENT CONFERENCE.

No one who was in attendance at all the meetings of the late improvement conference can doubt that improvement work has been imbued with a new spirit of life. The reports of the work from all parts of the great inter-mountain region where the church is located, from Canada to Mexico, including settlements and stakes in both extremes mentioned, were most gratifying. Out of the thirty-seven stake organizations in existence twenty-seven were represented by officers in the conference; that the number of the associations has been increased during the year by twenty-two; that the number of new members added to the associations since last conference is 10,257—due largely to the missionary efforts of last winter; that the increase in the average attendance of the last year was 3,786—all this tells its own story of the advancement made in the last year, and is gratifying beyond expression. The work has truly gone forward by leaps and bounds in the last eighteen months. Such a pace in fact has been set for the progress of this work that it is going to require very great exertion to keep up with it in the year that follows. And yet there is necessity for doing so. Not because we would make every year's work equal every other year's work, but because there is the work to do. This large new membership that has come to us must be made permanent. Where conversion was only partial, enough merely to make a nominal membership possible, the conversion must be made complete, that such individuals may become active workers in the great cause, both for themselves and for others. While the general

missionary work must go on as it did last winter, still greater exertions must be made by local officers, presidents of associations and superintendents of stakes and their aids to hold what has been and hereafter shall be won. There is no time for halting. Enthusiasm must not grow cold. Exertion must not cease. The several actions resolved upon by the general conference for the ensuing year's work and which will be found stated in the very full minutes of the conference published in OUR WORK department, in this and the August number, must be faithfully carried out by the local officers, else our conference and the labors of the general superintendency and board of aids will have been in vain.

In connection with many other things of a gratifying character at the conference it was pleasant to note the satisfaction which the ERA has given to the officers of the associations present at the conference, and according to their reports, to our patrons generally. From all quarters came words of good cheer and satisfaction which it will be our ambition to merit for the magazine more abundantly in the future than in the past. For the ERA intends to grow, to improve from good to better, until it shall become all that the young men of Zion can desire it to be. Pledges to its support were renewed, and assurances given of increased circulation for the year to come.

In the enthusiasm of that conference we felt and now feel that the faces of the young men of Israel are turned to the rising sun. It is the day, and the all-glorious day, that approaches, not the night. The day of moral, intellectual and spiritual progress. With feet planted firmly upon the eternal truths which God has revealed in this dispensation of the fulness of times; with the revelations of heaven to teach and guide the way to moral and spiritual excellence; with all the incentives that come from the spirit of our age to gather knowledge and work by its power—it will be strange indeed if the youth of Zion cannot be fired with that zeal for truth, those aspirations for all that is ennobling and praiseworthy, that will make of them a race noted for high aims in life and great achievements for God and his kingdom.

WILL THERE BE A CHANGE OF POLICY?

The one question which above all others is now absorbing the attention of the people of the United States is the probable effect that our present war is going to have upon the future foreign policy of the United States. Hitherto the foreign policy of our country has been summed up in the Monroe Doctrine, which briefly stated is—America for Americans; no meddling with European affairs; no toleration of European meddling with American affairs; no extension of European systems of government on the American continents; friendship with all European powers, entangling alliances with none. But the results of our present war promise to bring into existence new conditions, new interests, which may well call for a modification of our past foreign policy. No one can question the wisdom of that policy in the past. It has truly been to our advantage to adhere to it, and in the main its principles must be adhered to for the future. But can the United States, strong and powerful as the nation is, resist the onward march of events? Much has transpired since the Monroe Doctrine was formulated. At that time the lines of influence within which the American nation virtually promised to confine itself were after all very extensive lines. But forces, of which no administration could form any adequate conception, unless gifted with prophetic powers, have since been put into operation tending to make the whole world akin, and to make the national interests of the world one. Steam locomotion upon the high seas has made the mighty oceans, once the object of superstitious fear, the convenient highways of commerce between the nations. The submarine cablegraph systems have bound all the nations together by means of instant communication. All nations by means of instant communication and rapid travel have been made neighbors, and in the mighty growth of international commerce it is doubtful if any nation can afford to proclaim its own isolation.

The Far East, by which we mean Eastern China and Russia and also Japan, has suddenly emerged from the isolation of centuries, and promises to throw its shores open to

the free commerce of the world. The revolution in Hawaii has made it more than probable that those islands will be annexed to the United States. Our action in the Cuban situation has made it imperative that we establish at least a protectorate over those islands until the question of government in them shall be finally determined.

This is a commercial age; and commercial advantages are of more importance than the possession of territory. The United States is pre-eminently fitted for a commercial career. Will she be willing, can she if she would, allow European nations to fix alone the terms of commercial intercourse with the great countries opposite our pacific shores, and our nearest Pacific neighbors? We think not.

Circumstances have changed since the formulation of the Monroe doctrine, and that part of it which demands the confinement of American influence to America, needs modification. We are now in touch with all the world, and our great nation must be prepared to take its share of responsibility in determining the course of affairs in the world. The days of a very small standing army are practically over; the days of a fifth-class navy for the United States are past. The close of this war will leave us in possession of both an army and a navy, the largeness and effectiveness of which must needs be maintained in order to give the United States that share of influence in the disposition of the affairs of this world which her commanding position as a nation, the general intelligence, inventive genius, and commercial enterprise of our people demand for her. If all this involves something of a departure from the policy of the fathers of the Republic, a policy then adequate for the times, and suited to conditions with which they were familiar, and at which their wisdom leveled their policy, all well and good, let the changed conditions justify the change in policy, and we shall in nothing do violence to the spirit of patriotism and wisdom by which in their day they guided the glorious ship of state.

NOTES.

ENGLAND'S ASIATIC DOMINIONS and dependencies cover more than 2,500,000 square miles. She has 270,000,000 of souls under her rule, speaking some twenty languages. Her European military strength in Asia is 75,000, with 150,000 native auxiliaries, while her naval force is stronger than that of any other single power, [in Asia be it remembered], excepting Japan. She has 21,000 miles of railway and 47,000 miles of telegraph on land in Asia, and some 20,000 miles of submarine cable. She has invested in her territories, either in state loans or railways under the state, over £250,000,000, besides scores of millions sterling invested in private enterprise—agricultural, commercial, industrial—which cannot be exactly estimated. The foreign trade with these territories is more than £160,000,000 annually, of which one half is with England. The trade of other Asiatic countries with Europe is over £60,000,000 of which four-fifths is English, while an enormous coasting trade growing yearly with giant strides, is mainly in England's hands. The trade between Eastern Asia and the Australian Colonies, still in its infancy, is increasing, and has a great future before it.

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EVERYONE CAN do something excellently well, and to find out what it is and to apply the energies to it is to attain the very highest possibilities.

* * * *

THE FOLLOWING maxims from the Talmud may be a little antiquated, but it is well to think of them some times. "It is well to add a trade to your studies if you would remain free from sin. * * * The tradesman at his work is the equal of the most learned doctor."

* * * *

FLOWERS ARE a token of kindly remembrance. We never send flowers to those to whom we are indifferent, for they speak only the language of love and admiration.

* * * *

IN THE United Kingdom and the United States the annual consumption of alcohol averages one gallon per head yearly.

IN LIGHTER MOOD.

A STORY is told of a certain politician, whose education was somewhat defective, and who was not a "born speller." He became prominent, and his correspondence therefore had a certain importance. One day a particular friend came to him and said, "Look here, William, you must have a secretary write your letters, and never undertake to write any yourself." "Why?" asked the public man. "Because people are laughing at your letters, and they will do you harm." "Why do they laugh at them?"—in astonishment. "Because you make so many mistakes in spelling." "Mistakes in spelling?" exclaimed the great man. "Nonsense! I read my letters all over after I write them, and I never find a misspelled word!"

* * * *

A LADY had in her employ an excellent girl who had one fault—her face was always dirty. Mrs. Blank tried to get her to wash her face without offending her, and at last resorted to strategy. "Do you know, Bridget," she remarked, "it is said if you wash your face every day in hot, soapy water, it will make you beautiful?" "Will it now?" answered the wily Bridget; "sure it's a wonder ye never tried it yourself, ma'am!"

* * * *

THE POET Burns was standing one day upon the quay at Greenock, when a wealthy merchant belonging to the town had the misfortune to fall into the harbor. He was no swimmer, and his death would have been inevitable, had not a sailor, who was passing at the time, plunged in, and at the risk of his own life, rescued him from his dangerous situation. The Greenock man, upon recovering from his fright, put his hand into his pocket, and generously presented the sailor with a shilling. The crowd, which had by this time collected, loudly protested against the contemptible insignificance of the reward; but Burns, with a smile of ineffable scorn, entreated them to restrain their clamor; "for," said he, "the gentleman has surely the best idea of the value of his own life."

OUR WORK.

THE GENERAL ANNUAL CONFERENCE OF YOUNG MEN'S AND YOUNG LADIES' MUTUAL IM- PROVEMENT ASSOCIATIONS.

The Conference of Y. M. M. I. A., which closed on May 31st, 1898, surpassed in many respects any conference of the Associations held in many years.

There was a greater number of stakes represented, twenty-seven of the thirty-seven answering to the roll call. The conjoint meetings in the Tabernacle on Sunday were deeply interesting and a spirit of peace and good feeling prevailed. Energy and enthusiasm characterized the business meetings on Monday and Tuesday. At the social gathering on Tuesday evening the most delightful spirit of freedom and enjoyment prevailed and all were delighted with the happy termination of the three days' meetings.

President Woodruff was present at the meetings on Sunday morning and afternoon and at the closing officers' meeting on Sunday afternoon. He was also present at the social on Tuesday evening, and remained until the close and pronounced the benediction.

Following is a summary of the most important business transacted at the business meetings:

The M. I. Fund was reduced from fifty cents to twenty-five cents; the whole amount to be forwarded to the General Treasurer. Two weeks were set apart for the collection of the fund; the first week in December and the first week in February.

The fund was, by official act of the conference, designated the General Improvement Fund.

A new course of study was adopted for the season of 1898-9, viz: "The Apostolic Age."

The ERA was reported as in a prosperous condition, and all the officers present pledged themselves to continue to support it and work for its success and increased circulation.

The report of the missionary committee was highly satisfactory and it was decided to continue the work next season.

Following is a synopsis of the minutes of the conference.

SUNDAY, 10 A. M. TABERNACLE.

There were present President Wilford Woodruff and his assistants in the General Superintendency, ten of the aids, the secretary and treasurer and the music director; also President Lorenzo Snow, of the quorum of the twelve apostles, and Patriarch John Smith.

The tabernacle choir and congregation sang the hymn, "How Firm a Foundation, ye Saints of the Lord."

Prayer was offered by Elder B. H. Roberts.

The choir and congregation sang, "Redeemer of Israel."

A roll of the stakes being called showed twenty-six stakes represented.

President Joseph F. Smith addressed the conference. He said it was usual to hold the M. I. A. Conference on or near June 1st, the birthday of President Brigham Young. But this year the 1st of June fell upon Wednesday and could not be included in the conference without unduly prolonging it, and it had been decided to begin the conference today, because it was the nearest available Sunday to the usual date. The speaker called attention to the fact that this was a joint conference of Young Men's and Young Ladies' Associations and said we know that the cause of Mutual Improvement is as important on the female side of the house as on the male side. It is as important for the women of Zion to be conversant with the principles of the gospel and the government of the church as for the men; spoke upon the necessity of mothers understanding the gospel and enjoying the spirit thereof in order to properly train their children.

President Elmina S. Taylor, of the Young Ladies' Associations, addressed the conference. She spoke of the mighty work accomplished by the young people's associations since their organization. By the work of the associations very many had been preserved from the evils of the day and from apostasy through the influence of the gospel. Sister Taylor asked the parents to encourage their sons and daughters to attend their association meetings and assist them in their work.

A beautiful quartette was then sung by Brothers Jas. T. Dunbar, John James, Thos. Butler and Heber Sharp.

Elder Dennison E. Harris, superintendent of Y. M. M. I. A., in Juarez stake (Mexico) addressed the conference. He said he was greatly interested in the youth of Zion educationally. The gospel teaches us to love all men and do good to all men. He counselled the young people to qualify themselves for the great responsibilities resting upon them.

Sister Mary Morris, of St. George stake, reported the condition of the Young Ladies' Associations there as prosperous and asked the blessing of God upon the work and the workers.

Elder Jos. E. Robinson, of the stake superintendency of Kanab stake, reported the associations there as in a very greatly improved condition.

Nearly all the young men in the stake were enrolled in the associations, the result largely of the labors of Apostles Francis M. Lyman and Abraham O. Woodruff and President Jonathan G. Kimball. Many of the young men this season have been converted and have obtained a testimony of the truth of the gospel. In visiting the sheep camps Brother Robinson said he had found many young men studying the Manual, and many by this study and by thus obtaining an understanding of the gospel had had their hearts turned unto righteousness.

Sister Meda Nelson, of Oneida stake, reported the associations there as making good progress. The stake covered a great area, extending as far as Baker City, Oregon. She felt to rejoice in the Mutual Improvement work and asked the blessing of God upon all engaged in it.

The choir and congregation sang the hymn, "Now let us Rejoice in the Day of Salvation," and the conference adjourned until 2 p. m.

Benediction by Sister Maria Y. Dougall.

AFTERNOON, 2 O'CLOCK.

The Tabernacle choir sang the hymn, "O God! Thou great, thou good, thou wise,"

Prayer by Apostle Francis M. Lyman.

The choir and congregation sang "America," "My Country 'tis of Thee, Sweet Land of Liberty."

General Secretary Thomas Hull, of the Young Men's Associations, read the statistical reports of the Y. L. and Y. M. M. I. A.

The following were unanimously sustained as the general officers of the Young Men's Associations: Wilford Woodruff, General Supt.; Joseph F. Smith, Heber J. Grant, B. H. Roberts, Assistants; Francis M. Lyman, John Henry Smith, Matthias F. Cowley, Abraham O. Woodruff, J. G. Kimball, Junius F. Wells, Milton H. Hardy, Rodney C. Badger, Geo. H. Brimhall, Wm. S. Burton, Edw. H. Anderson, Douglas M. Todd, John E. Hepler, Edw. H. Snow, Nephi L. Morris, Richard W. Young, Horace G. Whitney, Willard Done, Aids; Thomas Hull, Secretary and Treasurer; Evan Stephens, Music Director.

Sister Lizzie Thomas Edward and Brother Thomas Ashworth sang the duet, "Love Divine."

Elder Heber J. Grant addressed the conference. He was glad to be present. He was particularly pleased with the reports read and especially to note the increase in membership and average attendance. We desire that every young man and woman shall have burning within them the spirit of inspiration that shall lead them into all righteousness. We want them to become possessed of the spirit of patriotism for the Mutual Improvement work.

Out of about 1,600 missionaries now in the field 1,090 are members of Mutual Improvement Associations. In the 28,358 testimonies borne in the Young Ladies' Associations, according to the report just read to the conference, we see that the mothers of the coming generations are filled with the testimony of Jesus, and the children of these women will be born under the influence of that testimony. We desire that the fathers and mothers shall encourage their children to attend the associations and that at least occasionally they shall come themselves.

In accomplishing good for the associations we are accomplishing good for the church of Christ. That is the all-important thing. Just as we are patriotic for the associations so shall we be patriotic for the church. As we love and revere our officers in the associations, just so should we revere and honor the officers of the church. He returned thanks to the officers and members of the associations for their good work for the ERA and to all for their support of it. We started the ERA with nothing and now have between 5000 and 6000 paid-up subscribers, and have paid all the expenses of issuing the first eight numbers and have sufficient cash on hand to fully pay for the entire volume. In addition we have made a donation of \$1,600 to the missionaries by reducing the subscription price to them to \$1 00; then President Joseph F. Smith and the speaker had sent a letter to brethren who had means, asking them to contribute towards a fund that would supply the missionaries with the ERA free. Liberal contributions had enabled us to send it to every missionary free, and some who had sent large contributions said they would send twice as much if it was needed. He expressed thanks to God for his blessings upon our labors, to the brethren who had labored as missionaries last season, and to those who had subscribed for the ERA and to the ERA missionary fund.

President Wilford Woodruff then addressed the conference.

He said he not only felt happy but very thankful to meet with so many in the conference of the mutual improvement associations. If the visions of heaven and the future were opened none would marvel why the call was made upon the young people to labor with their parents in this work. The events over the heads of this people are important enough to inspire any people who have faith in God. Neither the world nor even the saints understand the great things that lie before the children of men. A great responsibility rests upon us to prepare the inhabitants of Zion for the great events

awaiting them. He rejoiced to see the interest being manifested among the saints. Admonished the people to read the revelations concerning the great events which are at our doors, and no man will wonder that the spirit of God is working among and stirring up the Latter-day Saints.

We have primary associations which teach the little ones, and Sunday Schools with a membership of over one hundred thousand and the young people's associations which are doing a great work. The president exclaimed, "Arise and shine oh Zion, for the Lord has set his hand to do a mighty work." The eyes of the heavenly host, of the Lord himself and of Jesus Christ are over us, watching us to see if we will qualify ourselves to carry out those laws and principles laid upon us to fulfill in the earth. What a blessing to any man or woman to have children whose hearts are being opened to receive the gospel of Jesus Christ. The prophet urged the young men to marry. "When I was a young man on my first mission I had an idea that I would like to be like Paul and not marry, but when I reached Kirtland and met the prophet and listened to his teachings my ideas changed and I saw there was great benefit in being married. I was over thirty years old when I married but I now have eighteen sons and seventeen daughters and over one hundred grandchildren, and some great grandchildren. I sometimes wish I had a few regiments of young men, single men, faithful and true. I would bring them up and command them to take these pure virgins in Zion to wife, so that these young women might have the opportunity to fulfill the object of their creation."

The president quoted Isaiah 52: 9, 10: "Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God," and said that these predictions are about to come to pass.

He encouraged the young men and women to prepare themselves to serve the Lord. The work of the Lord will increase in Salt Lake and in Utah and many will receive the truth. "Therefore let your hearts be comforted. No power on earth nor under the earth is ever going to stay the hand of the Lord in the fulfillment of his revelations. They are coming to pass; therefore let us send up our prayers to God who is waiting for them and he will bless us." President Woodruff asked the blessing of the Lord upon the congregation and upon the brethren and sisters who are laboring in the work of the Mutual Improvement Associations.

Sister Maria Y. Dougall was the next speaker. She thanked the Lord for the Mutual Improvement Associations. Her heart had been made to rejoice this afternoon. While listening to the prophet she had thought what a great thing it is to be a father or a mother. We have kept our first estate, that is the reason we are here, and we should so live that we shall reach an exaltation in our next estate. Advised the young men and women to educate themselves to serve the Lord. She thanked God for the privilege of being a worker in the hive of Deseret and a teacher and instructor of the youth of Zion.

Elder B. H. Roberts addressed the conference during the remainder of the time for the afternoon session on various matters connected with M. I. A. work.

The choir sang the anthem, "Glory be to the Lord our Deliverer."

Conference was adjourned until 7:30 p. m.

Benediction by Apostle John Henry Smith.

EVENING. 7:30 O'CLOCK.

Choir sang the hymn, "Oh God, our help in ages past."

Prayer by Apostle Abraham O. Woodruff.

Choir sang the hymn, "Glory to God on High."

Sister Leah Dunford addressed the conference. She referred to the great blessings enjoyed by the Latter-day Saints through the perfection of the organization of the church, and the light of the gospel; of the educational advantages enjoyed in the Young Ladies' and Young Men's Mutual Improvement Associations. She spoke at length upon the home management department of the Young Ladies' Guide and upon the importance of home life, and closed with some excellent advice to young women.

Sister Elsie Barrow sang the solo, "Oh my Divine Redeemer."

Elder Geo. H. Brimhall then delivered a most interesting lecture on "Counsel." He commenced by stating that the creation of man was the result of the council of the Gods. There are three steps in the guidance of man, first, coercion; second, command; third, counsel. In early revelation the Lord said, "Thou shalt not," then "Thou shalt," but now it is, "It is my will." This is the day of counsel. The road to obeying counsel is through obeying commands. Showed the beauty and benefit of counsel in families; between husbands and wives, and between parents and children. Counsel must be sought for safety and correction, and given from unselfish motives. Advised young people to seek counsel from their parents, Mutual Improvement presidents from their bishops, stake superintendents from their stake presidents, and all to beware of the man who advises against taking counsel from the servants of the Lord.

The choir sang the hymn, "Ye simple souls who stray."

Conference adjourned until Monday morning at 10 o'clock.

Benediction by Apostle Matthias F. Cowley.

[Minutes will be concluded in the ERA for August].

EVENTS OF THE MONTH.

BY THOMAS HULL, SECRETARY OF THE GENERAL BOARD, Y. M. M. I. A.

May 16th. George G. Bywater died suddenly this afternoon of apoplexy.

18th. Secretary Long gave out the information today that the battleship "Oregon" had successfully completed her trip from San Francisco.
* * * A tornado which swept the counties of Clinton and Jackson in Iowa and portions of Illinois today destroyed many lives and a vast amount of property. * * * The battleship "Alabama" was successfully launched at "Philadelphia" today

19th. The United States cruiser "Charleston" which left Mare Island Navy Yard, San Francisco, last Wednesday with munitions of war for Dewey's fleet at Manila, returned to the navy yard this morning, being compelled to put in for repairs to her condensing tubes, which were found to be leaking badly. * * * The Right Honorable William Ewart Gladstone died at 5 o'clock this morning, at Hawarden, Scotland.

20th. The two batteries of artillery, Utah Volunteers, left Salt Lake City today for San Francisco on their way to the Philippines.

22nd. The cruiser "Charleston" passed through the Golden Gate this morning on her way to the Philippines. * * * The famous author, Edward Bellamy, died this morning at his home in Chicopee Falls, Mass.

24th. The Utah Volunteer Cavalry left for San Francisco today.

25th. Three transports bearing 2,500 soldiers sailed from San Francisco for Manila today. * * * The president today issued a proclamation calling for 75,000 more volunteers for the army.

26th. The battleship "Oregon" arrived at Key West, Flo., today. Her voyage from San Francisco around Cape Horn is the most remarkable on record and she finishes it in perfect condition.

28th. William Ewart Gladstone was buried today in Westminster Abbey, London, England. * * * The British steamer "Foscolia" collided with the United States cruiser "Columbia" today, in a heavy fog off Fire Island, New York. The "Foscolia" was sunk. Her officers and crew were all saved.

29th. The general conference of Y. M. and Y. L. M. I. Associations commenced today in the Tabernacle, Salt Lake City.

31st. Willard Young, son of President Brigham Young, was today nominated by President McKinley, colonel of the second regiment of United States volunteer engineers.

June 1st. Hon. Wm. H. King delivered an eloquent address in the Tabernacle, Salt Lake City, this evening on Cuba and the war. * *

* The great Trans-Mississippi Exposition was opened in Omaha today. President McKinley, in Washington, pressed the button which started the machinery in Machinery Hall.

3rd: The President today nominated Charles O. Whittemore of Salt Lake for the office of United States district attorney for Utah.

4th: Captain Charles V. Gridley, commander of the United States cruiser "Olympia," Dewey's flagship, died today at Kobe, Japan. His death resulted from injuries received in the battle of Manila.

10th: The war revenue bill which among other things provides for the issuance of United States bonds for \$400,000,000, passed the Senate today and was sent to the President. Senator Cannon of Utah voted against the bill, being opposed to the issuance of more bonds at this time. * * * An agreement was reached in the house of representatives today, to begin the debate on the question of the annexation of Hawaii tomorrow.

13th: Joseph Leiter, the young speculator, who for many months past had controlled the wheat market and forced the price up to an unreasonable figure, failed today. His losses are said to be \$5,000,000.

14th: The Utah light batteries embarked today, at San Francisco, on the transports bound for the Philippines.

15th: The house of representatives today passed the Newlands resolution for the annexation of Hawaii by a vote of 209 to 91. * * * The second Manila expedition, consisting of four large transports, carrying nearly 3,500 soldiers, sailed from San Francisco today.

17th: A dispatch dated Manila, June 13th, and received today from Hong Kong, China, states that Aguinaldo, the insurgent leader, issued a proclamation calling upon the natives to assemble at Cavite on June 12th, and inviting the Americans to be present at the ceremony of a declaration of independence.

BOOK REVIEW.

"ADDED UPON" is the title of a story by Nephi Anderson of Brigham City, recently issued from the *Deseret News* press, of Salt Lake City. The author is ambitious, not in the size of his book, for that contains but 140 pages, but in the largeness of his subject. He undertakes to trace the fortunes of two individuals through their pre-existent estate, through this mortal life, and reunites them in heaven after life's fitful dream is o'er, where forever afterwards, they live happily. Brother Anderson has written some very interesting, instructive and beautiful things, as both the pages of the late *Contributor* and the ERA will bear witness. But we cannot but feel that in this venture "Added Upon," our brother has been either too bold or not bold enough. Either he should not have attempted a theme at once so lofty and so extensive; or else he should have given himself room for a treatment of it somewhat commensurate with its largeness. As it is the work reminds us of some landscape, painted by a very young and, as yet, undeveloped artist. You shall find in the landscape oceans, compressed continents, mountains, valleys, rivers, villages, sheep, cattle, men—all things in heaven and in earth as far as known, and all crowded within a 32x18 inch canvass! By and by the artist learns this is a mistake, and he finds better results by taking a bit of meadow flooded with sunlight and a glimpse of a winding stream shaded by trees; or a single hilltop crowned with an old church and the mountains or the ocean dimly seen in the background. So with the writer of fiction, a somewhat less extensive field than that marked out in "Added Upon," for one simple effort, would give promise of better success. All this is not saying that "Added Upon" is without interest. But we would say, and say it in kindness, that it is too crowded with events, with doctrines, with preaching, and that the subject is too large for the book.

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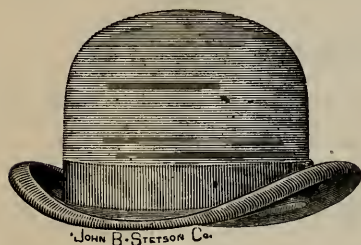
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Net surplus, over all

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of the North British and Mercan
tile are over \$65,000,000.

German American INSURANCE COMPANY,

New York.

Assets Jan. 1, 1898, - \$7,834,699

Net surplus, over all

liabilities, - - 3,678,999

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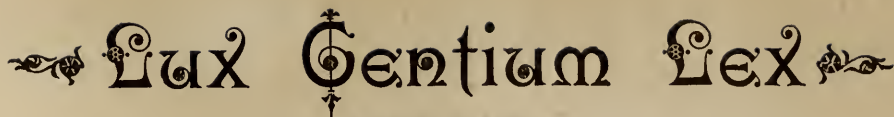
COMPANY,
Philadelphia.

Assets Jan. 1, 1898, - \$5,100,256

Net Surplus, over all

liabilities. - - 2,197,726

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